

700. 6. 22.

A
Catechistical Explanation
OF THE
Daily and Sunday
OFFICES and RUBRICKS
OF THE
Common-Prayer.

Carefully adapted to the Capacities of the younger and meaner Sort. Exactly fitted for the Information of the Ignorant, the Satisfaction of the Scrupulous, and the Conversion of the Disaffected. And set forth in a more easy, familiar, and satisfactory manner than has yet been. Published for the Benefit of all, particularly Country Parishes. And humbly recommended to the use of Charity Schools.

By the Author of
The Great DUTY of CATECHISING.

I will pray with the Spirit, and I will pray with the Understanding also.
1 Cor. 14. 15.

L O N D O N,

Printed for Samuel Keble at the Turk's Head in Fleetstreet, 1713.

Catechistical Explanation
OF THE
DAYS AND SUNDAYS

OF THE
OFFICES AND RITUALS
OF THE
CATHOLIC CHURCH

Curiously adapted to the Capacities of
the younger and more Sott. Ex-
actly fitted for the Information of
the ignorant, the Satisfaction of
the scrupulous, and the Conversion
of the Doubtful. And set forth
in a more easy familiar and plain-
tary manner than has yet been
published for the Benefit of all par-
ticularly Country Parishes, and
Sunday Schools.

By the Author of
THE GREAT DUTY OF CATHOLICISM
I will pray with the Spirit and with
pray with the understanding
1 Cor. 14. 15.

LONDON
Printed for Samuel Knapton at the Table
Head in Strand 1735.

DEDICATION
and now of the year 1818
I have again recovered
of the year 1818
TO THE
Pious and well Disposed
BENEFACTORS
OF THE
Charity Schools.

In the Parishes of
Nayland, and Bures St. Maries,
in Suffolk.

Gentlemen and Ladies,

WHEN I seriously consider
how not long since Re-
ligion was almost laid waste, Chri-
stianity ready to draw its last
Breath, oppressed with the reigning
Impieties of a Profligate Age;
A 2 and

DEDICATION.

and now of late years lifting up its Head again, recovering out of its languishing Convulsions, I behold with unspeakable Pleasure the *marvellous* Usefulness and Advantage of *Charity-Schools*. And when I contemplate that Celestial Charity of yours, by whose invigorating Beams the Souls of so many poor Children (for whom our Saviour was content to die) are daily enlightned and refreshed, I am strongly encouraged and obliged to lay these Pages, under the Sanctuary of your Patronage, the design of which is to infuse a pious and devout Sense of Christian Worship, to reconcile our People to the Service of our Church, and that the *Apostolical Rule* of having *all things done decently and to the use of edifying* may in our religious Assemblies

blies
obse
I
amo
our
schip
pers
tive
Serr
Opi
that
the
wh
Kno
Exc
her
wh
Att
I
den
acq
the

DEDICATION.

blies be punctually and devoutly observed.

I believe there is not a Soul among you, but does verily think our *Common Prayer* is neither *schismatically new* nor an *old superstitious Dotage*, but a *Primitive*, a *grave*, and a *reasonable Service*. I dare say, it is the Opinion of every one of you, that next to the Understanding the *Catechism* of our Church, whereby we obtain *Christian Knowledge*, is to understand the Excellency and Reasonableness of her *Liturgy*, the consequence whereof will undoubtedly be the Attainment of *Primitive Devotion*. I am perswaded you will not deny, but the not being better acquainted with the *Service* of the Church is the grand Cause

DEDICATION.

of so much indecent Behaviour and Indevotion in our *Publick Assemblies*. I am confident you will all agree with me, that there is no way so likely to convey the Knowledge thereof into our Children's Souls, as a *Catechistical Method*; and that the Antient way of Instruction by easy *Question and Answer* is the most effectual means to make the deepest and most lasting Impressions upon *their Minds*. I am sure I need not spend time to perswade you of these Truths, I know you are thoroughly convinced (your Charity, your Practice shows it) that such *Familiar Examinations* are the best and most powerful, as well as *Apostolical*, Method to *build Men up in their most Holy Faith*, to reduce them to the

DEDICATION.

the antient Standard of Devotion, and to make them wise unto Salvation.

I have made it my Business to enquire out a suitable Book for this purpose, but have not had the good Fortune to meet with one, but what either was too defective for the Information and Satisfaction of the Ignorant and disaffected, or too burdensome and unfamiliar for the Capacities of the younger. However, I was in hopes that since *Charity Schools* have of late so plentifully abounded, and so successfully flourished in this Nation, some abler Person than my self would have obliged us before this time with a convenient *Catechism* for young People's Instruction in the Excellency

DEDICATION.

lency and Usefulness of the *Church Service*. But after tedious Wishes, long waiting, and repeated Inquiries, I do not perceive but we are still destitute of that Convenience.

Wherefore till some fitter Person shall please to afford us a better, I have ventured (with humble Submission to my Superiours) to throw in my *poor Mite* towards the Instruction of our Children and others (after they are pretty well acquainted with the *Church Catechism*) in the great Usefulness and Excellency of the *Church Service*. And if this Essay I have here laid at your Feet may but in some measure answer my design, then perhaps I may have done the Church more Service by this

mean

DEDICATION

mean *Practical Performance*, than a more Learned Person that has writ whole Systems upon the most abstruse and controversial Points in Divinity; or that has more largely extended himself upon the *sublimar Doctrines* of Christianity.

And if you think so, then suffer me to intreat you (in the behalf of those *Little ones*, whom you have so piously received into the Embraces of your Charity, and who daily drink at the Fountains of your Beneficence) that at one *Quarterly Meeting*, after you have perused this little Book (if haply it may deserve your Approbation) you would contribute a small matter towards the dispersing it into the Hands of those young Disciples,

DEDICATION.

ciples, which may not only be an Advantage to them, but in all likelyhood a Benefit to their Parents. And perhaps you may not think it improper to convey it likewise into the Hands of the People, as well Dissenters as Conformists, of your own Parishes. And may I be allowed to intreat you to encourage the use of it also among the Inferiours and Servants in your Families.

But it is scarce decent to intreat, where ardent Desires (without any Applications) are to promote such charitable Designs as these, to advance the Knowledge of Christianity, to encourage the Practice of our *Liturgy*, and to add to the Church daily such as shall be saved. Who can be a Stranger to these things, - that knows how often

DEDICATION.

often you meet to set forward the Christian Education of those Souls, for whom the Blessed *Jesus* parted with his Blood; and sees how generously and cheerfully you part with *that* for *their* Improvement and Advantage, which is as dear as their Blood to *some*.

May their Angels in Heaven sing your Praises, while they rejoice at the Conversion of those *little Sinners*, of whose early Reformation you are the *shining Instruments*: And may those Children whom you have admitted into your Care, always answer your pious Expectations.

And while you are thus religiously engaged in strengthening and comforting the Church of
God

DEDICATION

Kings and of other Nations, may
 the Christian Philosophy unite in
 their Principles, and that
 the various Obligations to
 which we are bound, so happily con-
 curre, that we may be making, in their
 discharge, no more an overgrown
 burthen, but a joyful and
 useful Duty, with special
 regard to the Church. May you all
 engaged in the good Work you
 have begun, may God Almighty
 prosper your Endeavours, may
 numbers be added to your So-
 ciety, and may the Streams of
 your Charity spread more and
 more. That diffusive exemplary
 Charity, that strikes deeper than
 the Voice of the Man of God,
 and reaches further than the
 Labours of the Pulpit! Those
 comfortable exulting Streams
 that charm more sweetly than
 the

P

I

De

I

cre

cur

the

Ch

sta

Bo

wh

th

ev

ba

E

THE
PREFACE
TO THE
People of his Charge.

Dearly Beloved Neighbours,

IT is of the greatest concern
imaginable towards the In-
crease of Devotion, and the pro-
curing of a good Behaviour in
the Publick Assemblies of the
Church, for the People to under-
stand well their Common-Prayer-
Books. And yet (take the
whole Nation together) perhaps
there is not one in a Thousand,
even of the Elder Sort, that
have a tolerable Sense of the
Excellency and Usefulness of that

The PREFACE.

Book. To remove therefore the Ignorance of the more Aged, and that the Children may not so much as in their tender years, possess the Prejudices of their Parents, I have thought it convenient to put this little Book into your Hands, in hopes it may enlighten the Darkness of your own Understandings, and let in the bright Beams of Knowledge upon your Childrens Minds, and enflame the Souls of all of you with a most sprightly and intense Devotion.

I once thought, especially when in my Postscript to the Great Duty of Catechising, I recommended to you Mr. Clutterbuck's Vindication of the Liturgy, that I should never needed to have given my self this Trouble. But when I had a particular Occasion to give a narrower Inspection

The PREFACE.

spec^{tion} into that Book, I found it was not so conveniently adapted to the Capacities of the younger and more ignorant, especially of the meaner Sort in Country Parishes. That which makes that Book not altogether so suitable to the Understandings and Memories of these Persons, is the Answers being for a great Part too tedious and elaborate: I have therefore avoided that Inconvenience, I have made choice of none but very easy and familiar Expressions, and divided Mr. Clutterbuck's longer Answers into several short Questions, by which means the Attention of the more ignorant and younger of the meaner Sort is more deeply engaged, and a Sense of what they read more easily imprinted upon their Minds. And where

THE PREFACE.

I have been forced to be a little longer than ordinary in my Answers, which is but in very few places, I have worded them in so easy and familiar a Style, as I presume they will not be tedious to your Children's Memories. Besides, I have left out some things which I look upon not altogether so necessary, and added very many others which I think most convenient. I have likewise considered only the Dayly and Sunday Services, and left out all the Occasional Offices, because I would not render this little Book too burdensome to the Understandings of the younger, nor too chargeable to the Pockets of the Needy. And because this does not contain above half of the particulars of Mr. Clutterbuck's Book, it cannot by any means set his aside, there

The PREFACE.

there being several Offices vindicated and explained by Him, of which I have not taken the least notice. Besides, there is a handsome concise Account of the Titles of all the Books of the Old and New Testament annexed at the End of that Gentlemans Book, which does further recommend it to your use. My Design is only to infuse into you a true Notion of the Reasonableness and Excellency of those Parts of our Common Prayer, which are more constantly used, and are of the greatest moment. And I have taken the pains to explain them in so easy and intelligible a manner, as I think the most ignorant among you cannot but attain to a competent Knowledge of the Usefulness of their Common-Prayer-Books. And by this means it may reasonably be expected that if you will but give

The PREFACE.

give your selves time to study and consider this little Book, you will be so perfectly satisfied of the Excellency of our Divine Service, as for the time to come to value your Common-Prayer-Books next to your Bibles, and join in the Prayers and Offices of the Church with a willing mind and a most zealous Satisfaction.

I am perswaded it is chiefly owing to your not understanding the Service of the Church, that there is so much Indifference and Indevotion in our Congregations. And considering that no Method can be so effectual to make you sensible of the Excellency of our Church Prayers as instructing you in a Catechetical Way, I therefore set my self to the composing this Explanation by way of Question and Answer, and made it my business to do it in such an easy, familiar, and satisfactory manner, as I think has
never

The PREFACE.

never been yet done. And what I have here attempted I value the more, because there is so very little in it that is my own, being chiefly obliged to Bishop Sparrow and Dr. Comber, whose excellent Writings and Discourses upon the Common Prayer lay before me all the while I was drawing up this Work. And tho' I have herein a particular Regard to the Satisfaction of meaner Understandings, yet I hope there are some Observations in it that may be of some Use and Advantage to the more Knowing. And there is one thing I have been particularly careful in, and that is in the Explanation of the Rubricks, which perhaps you know little of; and of the Communion Service, where I have endeavoured to give you a clear Notion of that Sacrament, and to show how
much

The PREFACE.

much it is your Duty very frequently to receive it, and to omit (if possible) no opportunity that is offered in the Parish where you live. And that Part of this little Book I hope will perswade you to attend constantly those Monthly Communions, I have had the Happiness to establish in your Church, which at this time is under my immediate Care.

And that a serious Perusal of this Plain Catechistical Explanation may produce its desired Effects, let me advise you when you read it, to have your Common-Prayer-Books lie open before you, that you may have an uninterrupted View, as you go along, of all those Particulars you find here explained. And despise not I beseech you such seasonable Performances as these, but live in a constant Obedience to the Orders and Rubricks of our Church,

The PREFACE.

Church, and in an unwearied Use and devout Practice of her most Holy and Excellent Offices and Prayers; and attend earnestly to every Part of them while you are at Church; devoutly make all your Responses, humbly kneel upon your Knees at the Petitions, and with a reverend and audible Voice answer Amen at the End of every Prayer. This will show that you have a serious Sense of Religion, that you do not come to Church for Fashion sake, and that you think Divine Worship a necessary Duty. Which that you may all duly consider and for ever practice, is the hearty and never ceasing Prayer of

Your Faithful and

Most Affectionate Pastor

Edward Creffield.

THE PRINTER

The Reader is desired to correct these following Mistakes.

PAGE 22. line 3. for *he is the Minister and Servant* read *they are the Ministers and Servants*. l. 5. for *Inspector* r. *Inspectors*. p. 39 l. 8. for *Practical* r. *Practicable*, l. 16. for *presented* r. *prevented*, p. 66. l. 3. for *of all* r. *for all* p. 81. l. 12. for *up* r. *upon*, p. 85. l. 27. for the letter *Q*. r. *A*. p. 92. l. 1. after *Lord's* r. *Supper*, p. 94 l. 1. after *Apostles* r. *time*, l. 24. for *Parish Church* r. *Parish Churches*.

AN Explanation of the Terms, Order and Usefulness of the Liturgy of the Church of England, by way of Question and Answer, recommended to be learned after the Church Catechism. Price 2d. or 12s. 100.

Instructions for those that never yet receiv'd the Holy Sacrament. Being an Explanation of the five last Questions and Answers in the Catechism of the Church of England, concerning the Lord's Supper. Price 2d. or 12s. a Hundred.

The Holy Days, or, the Feasts and Fasts as they are observed in the Church of England, explained; and the Reasons why they are yearly Celebrated. Price 3d. or 20s. 100.

Divine and Moral Discourses on diverse Subjects. Price 8d. Bound

Short Rules preparatory to a Holy and Virtuous Life. Price 8d. Bound

These Printed for Sam. Keble at the Turk's Head in Fleetstreet.

A P L A I N

Catechistical Explanation

O F T H E

Daily and Sunday Offices and Rubricks

O F T H E

Common-Prayer.

The INTRODUCTION.

Quest. **W**HAT do you mean by the Rubricks of the Common-Prayer?

Ans. By the Rubricks, are meant those Orders and Directions that are mixed among the Offices and Prayers of the Church, and are printed in our Common-Prayer-Books in small Letters.

Q. Why are they called Rubricks?

A. They are called Rubricks, from a Latin word that signifies Red, because they were formerly printed in red Letters.

Q. Why are the Prayers and publick Worship of God ordered to be offered up in the Church?

B

A. Be-

A. Because it is most suitable to the Honour of God, and to our own Profit.

Q. Why is it most suitable to the Honour of God?

A. Because those Places we call Churches, are separated from common Uses, and dedicated to God, and set apart for his particular Service.

Q. Why is it most suitable to our own Profit to worship God in the Church?

A. Because when we come into the Church, the thoughts of its being a place dedicated and set apart for God's worship, are apt to beget and nourish in us a Reverence to God and his Service, and so helps and raises our Devotion.

Q. Why do we uncover our Heads when we enter into the Church, and remain uncovered all the time we are there?

A. It is out of Reverence to that great God, to whom such places as Churches are dedicated, and to whose Service they are most especially set apart.

Q. Who has appointed this publick Worship and Service of God?

A. Our Lord hath appointed it.

Q. How has he appointed it?

A. He has appointed the materials of it in general, as Prayers, Praises, Confessions, Petitions, Intercessions, and Thanksgivings.

Q. What care is taken about the Manner, Order and Method of publick Worship?

A. These our Lord has left to be ordered and appointed by the superiour Officers and Governors of the Church.

Q. Do

Q. Do you read in Scripture, that our Lord has left it in the Power of the superior Officers and Governours of the Church, to order and appoint the manner and method of publick Worship?

A. Yes, in St. John xx. 21. As my Father sent me, so send I you, says our Lord to his Disciples; by which words is meant, that as God sent his Son Jesus Christ, so did Jesus Christ send the Apostles and their Successors to govern the Church in his absence.

Q. Are there any places in Scripture that do confirm the Apostles did so govern the Church, as to prescribe the particular manner, form and method of publick Worship?

A. Yes, that they did so, appears from Acts ii. 42. where the publick Prayers are called the Apostles Prayers.

Q. What other places in Scripture shew that this Power was in the Apostles and Governours of the Church?

A. When Timothy was Bishop and Governour of the Church of Ephesus, St. Paul writes to him, (1 Tim. ii. 1.) to take care that Supplications, Prayers, Intercessions and Thanksgivings be made for all Men; especially for Kings, and such as are in Authority.

Q. Know you of any other place of Scripture, that shews us it was in the power of the Apostles and Bishops of the Church, to order and direct the form and manner of publick Worship?

A. Yes, St. Paul himself, 1 Cor. xi. gives some directions concerning the manner of celebrating the Lord's Supper, and says at the end of the Chapter, that the rest he will set in order when he comes.

B 2

Q. But

Q. Do

Q. But is there no place in Scripture that shews it to be in the Power of these superior Officers and Governours, to order and appoint all other parts of publick Worship, besides the Administration of the Prayers and Sacrament?

A. Yes, the great Apostle St. Paul, 1 Cor. xiv. 40. commands that all things relating to the publick Services of the Church, be done decently, and in order; by which is meant, that they should be performed according to Ecclesiastical Law and Canon.

Q. What are we to conclude from this Power God has committed to the superior Officers and Governours of the Church, concerning the manner and method of publick Worship?

A. We must conclude from thence, that that publick Worship which the Bishops and Governours of the Church have ordered and appointed, is the only true and right Worship. And that all other forms and ways of Worship, be they never so exactly drawn, are unacceptable to God, as being Schismatical, and a strange uncommanded Worship.

Q. What do you call the Service of the Church of England?

A. I call it Common Prayer.

Q. Why do you call it Common-Prayer?

A. Because the Benefits of it are common to all the Members of our Church, and because every one of them are obliged to join in that Form.

Q. What is Prayer?

A. Prayer is the lifting up of the Soul to God, in earnest requests to him in the Name of

of Ch
Souls

Q.
Prayer

A.
Advan

Q.
A.

Maje
ness a

Q.
selves

A.
God,

Blessi
cially

Q.
er to

blies

A.
man

and
than

Q.
it mo

A.
Lore

he
whic

Q.
Pray

Rule
A

xiv.
to t

of

of Christ, for all things necessary for the Souls and Bodies of our selves and others.

Q. Wherein consists the Reasonableness of Prayer?

A. In its being an Honour to God, and an Advantage to our selves.

Q. How is Prayer an Honour to God?

A. By our thereby acknowledging God's Majesty and Authority, and our own Weakness and Dependence.

Q. How is Prayer an Advantage to our selves?

A. By its being the means appointed by God, whereby we shall obtain all sorts of Blessings, both temporal and spiritual, especially spiritual.

Q. Why are we prescribed a set Form of Prayer to be used in our publick religious Assemblies?

A. Because it is most agreeable to the Command of Christ, and the Apostolical Rule; and more to our Edification and Devotion, than an Extempore Prayer.

Q. How does it appear that a Form of Prayer is most agreeable to the Command of Christ?

A. From that Form of Prayer which our Lord himself prescribed to his Disciples, when he bad them, Luke xi. 2. Pray Our Father which art in Heaven, &c.

Q. Whence does it appear that a Form of Prayer is most agreeable to the Apostolical Rule?

A. From the Apostles commanding 1 Cor. xiv. 26. That all things be done in the Church to the use of edifying.

Q. How does this shew that a Form is most agreeable to the Apostolical Rule?

A. By its being more to our Edification than an Extempore Prayer.

Q. How does it appear that a Form is more to our Edification than an Extempore Prayer?

A. When we frequently hear the same good things always inculcated and pressed upon us in one and the same manner, as they are in a constant use of a set Form, those good things will be so firmly imprinted upon our Minds, as to occur to us upon all occasions; besides, a Form conduces most to our Devotion.

Q. How does it appear that a set Form conduces more to our Devotion than an Extempore Prayer?

A. We can better join in a set Form, the particulars of which we know before-hand, than we can in an Extempore Prayer, the particulars of which we know nothing of, till after they have proceeded from the Minister's Mouth.

Q. How does this not knowing the particulars of an Extempore Prayer before it proceeds from the Minister's Mouth, cramp the Peoples Devotion?

A. When we hear another pray, and we ourselves know not before-hand what he will say, our thoughts are taken up in considering whether what he says be agreeable to sound Doctrine, and proper for us to join in.

Q. How does being thus taken up in considering whether what the Minister says be agreeable

able
in,

A

fitne

fore

anot

dera

we

in w

tion.

Q

the r

A

han

our

fix o

disp

Affe

vine

Q

Orna

at al

Pray

A

Prie

in o

rega

stry.

Q

Reve

A

be n

tatio

Rev

in C

able to sound Doctrine, and proper for us to join in, hinder our Devotion?

A. While we are thus considering of the fitness of one Expression, or Phrase, before we can join in it, the Minister is got to another, which will require the same Consideration; so that in an *Extempore* Prayer, we have not time to raise our Affections, in which consists the true Spirit of Devotion.

Q. Is our Common-Prayer then more fitted for the raising our Devotion?

A. Yes, for by knowing therein beforehand, the matter, method, and expression of our Prayers, we have nothing to do, but to fix our thoughts devoutly upon them, and to dispose our Souls with the most becoming Affections, to join in every part of our Divine Service.

Q. Why are there particular Garments and Ornaments appointed to be used by the Minister at all times of his Ministration of the Service and Prayers of the Church?

A. For the honourable Distinction of the Priesthood, and that the Clergy may be had in outward Reverence, as well as otherwise regarded for the worthiness of their Ministry.

Q. How do these Ornaments procure greater Reverence to the Ministers of Divine Service?

A. From its being in the nature of Man to be moved by such outward sensible Representations, as appears from our being filled with Reverence and Awe by the visible Solemnities in Courts of Judicature.

Q. How

Q. How do you apply this to the Ministers Vestments at Divine Service?

A. As in a Court of Judicature, the Judges Robes draw to him Respect from the Vulgar, and create in them a Regard to his Person, as being one invested with more than ordinary Power: So in the Ministration of Divine Service, the Priest's Garments should make the Congregation reverence and respect him, as one commissioned by God, to offer up the Sacrifice of Prayer and Thanksgiving for them.

Q. But why is a Surplice or white Garment appointed, rather than any other Colour?

A. A white Surplice is appointed, as being the fittest Representation of that Spiritual Whiteness and Purity of Heart, with which we should appear in the Presence of God.

Q. Is our Common-Prayer taken out of the Mals Book, as some say?

A. No, most things in our Common-Prayer, were to be found in the Liturgies of the Church, long before the Mals-Book was ever known or heard of. So that the Mals-Book crept into our Common-Prayer, and not our Common-Prayer taken out of the Mals Book.

Q. What if our Common-Prayer was taken out of the Mals-Book, would that be any reason against our using it?

A. No more Reason against our using it, as long as it is free from the Popish Superstitions and Errors of the Mals-Book, than it is to read a Chapter out of the Bible, or
to

to use
them
Q.
A.
Mals-
croud
our R
the C
now

to use the Psalter, because the Papists use them in their Mass-Book.

Q. What are we to conclude from hence?

A. That our *Common-Prayer* was before the *Mass-Book*, that the Papists did afterwards croud their Mass into our Prayers, and that our Reformers have purged it since then from the Corruptions of the Mass-Book; so that now we have it pure and undefiled.

CHAP.

C H A P. I.

*Of the Daily Service of the Church.*S E C T. I. *Of the Sentences.*

Q. *HOW does the daily Service, I mean the Morning and Evening Prayers of the Church begin?*

A. With certain Sentences taken out of holy Scripture, some one or more of which the Minister shall read with a loud Voice.

Q. *Why does our Service begin with these Sentences?*

A. In Imitation of the ancient People of God, who when they went into their Synagogues to pray, stood silent a while to meditate before whom they stood, and to whom they were going to offer up their Prayers. So likewise for our Meditation, and to prepare us for what we are going about, the Priest reads to us with a loud Voice, some one or more of those Sentences with which our Service does begin.

Q. *How do these Sentences prepare us for what we are going about?*

A. By putting us in mind of our Sins against God, and his Promise to pardon us upon our Repentance.

Q. *How is this putting us in mind of our Sins, and God's Promises of Pardon if we repent,*

seasonal
rs?
A. He
elves w
fore God
of their
that Fai
Persons
upon R
Q. W
niency o
for the f
A. F
is of th
come t
vine S
Q. I
the rea
A. Y
Q. I
Senten
A.
ment
our S
Q
our C
A
below
C
A
fore
of

seasonable Preparation for the following Prayers?

A. Hereby we are enabled to carry our selves with that Reverence and godly Fear before God, as become Sinners that are sensible of their villenefs and unworthiness, and with that Faith and humble Confidence as becomes Persons that believe God will pardon them upon Repentance.

Q. What are we to conclude from the convenience of these Sentences towards our Preparation for the following Service?

A. From thence we are to conclude, that it is of the greatest concern and benefit to us to come to Church before the Prayers and Divine Service begin.

Q. What posture are the People to be in at the reading of these Sentences?

A. We are required to stand up.

Q. Why are you required to stand up at these Sentences?

A. Because they are the Word of God, at the mentioning of which, we ought to behave our selves reverently.

S E C T. II. Of the Exhortation.

Q. What is it that follows these Sentences in our Common-Prayer?

A. The Exhortation, which begins, Dearly beloved Brethren, &c.

Q. What is this Exhortation designed for?

A. It is designed to apply and set home the foregoing Sentences, to declare the Reasons of our assembling together, to prepare our Hearts

Hearts for the Performance of the approaching Duties, and to direct us how we should put up the following Confession.

Q. Where does the Exhortation declare the Reasons of our assembling together ?

A. In these words, humbly to acknowledge our Sins before God, to render thanks for the great benefits we have receiv'd at his Hands, to set forth his Praise, to hear his most holy Word, and to ask those things which are requisite and necessary as well for the Body as the Soul.

Q. How does the Exhortation direct us to put up the following Confession ?

A. By shewing us the necessity of Confession from the word of God, and instructing us in the right manner of doing it, and giving us the reason why we must confess and repent of our Sins, by shewing us when we must do it, and earnestly inviting to the doing it.

Q. Where does it shew us the necessity of Confession ?

A. In these words, Dearly beloved, the Scripture moveth us in sundry places, to confess our manifold Sins, &c.

Q. Where does it instruct us in the right manner of confessing our Sins ?

A. In these words, but confess them with an humble, lowly, and penitent Heart.

Q. Where does it give us the Reason why we must confess and repent of our Sins ?

A. In these words, to the end we may obtain forgiveness of the same by his infinite Goodness and Mercy ?

Q. Where does it shew us when we must do it ?

A. In

A. In times but yet ought and mee

Q. W confess

A. In seech yo

S

Q. In of Mon

A. T Congre

Q. I begin r

A. I Succel

of Sin there

Accor er did

Q. this w offered

A. Danie

taugh and a

daily

Q. Sins i

A. Q

A. In these words, although we ought at all times humbly to acknowledge our Sins before God, yet ought we most chiefly so to do when we assemble and meet together.

Q. Where does the Exhortation invite us to confess our Sins to God?

A. In these words, wherefore I pray and beseech you to accompany me, &c.

SECT. III. Of the Confession.

Q. What follows the Exhortation in our Office of Morning Prayer?

A. The Confession, to be said of the whole Congregation after the Minister, all kneeling.

Q. Wherefore does the Service of the Church begin with Confession?

A. Because Sins unrepented of, hinder the Success of our Prayers; and when the Guilt of Sin is removed by penitential Confession, there is no Bar to God's Grace and Mercy. Accordingly the most ancient Forms of Prayer did begin with Confession.

Q. What Examples in Scripture have you of this way of Mens confessing their Sins, when they offered up their Prayers to God?

A. We have the Example of Ezra, and of Daniel, and likewise of our Saviour, who taught his Disciples to confess their Trespases, and ask pardon as often as they prayed for their daily Bread.

Q. Where do you read that Ezra confessed his Sins in Prayer?

A. Ezra ix. 5, 6.

Q. Where do you read of Daniel's doing so?

C

A. Dan.

A. Dan. ix. 4, 5.

Q. Where do you find our Saviour commanded his Disciples to do so?

A. Matth. vi. 11.

Q. Wherein does appear the Excellency of this Confession which our Church has appointed?

A. From the four parts whereof it does consist.

Q. What are those four Parts?

A. A pious Introduction, an humble Acknowledgment, an earnest Deprecation, and a devout Petition.

Q. What part of it contains the Introduction?

A. The Introduction is contained in these words, Almighty and most merciful Father.

Q. What are we to learn from these words?

A. By the word Almighty is shewn God's Power, which should strike us with a holy Fear of his Anger. By the words most merciful, is manifested God's Love to us, which should melt us with a sense of his Mercy and Goodness.

Q. What part of the Confession does contain an humble Acknowledgement of our Sins?

A. An humble Acknowledgment of our Sins is contained in these words, We have erred and strayed from thy ways like lost sheep; we have followed too much the devices and desires of our own Hearts; we have offended against thy holy Laws; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done.

Q. Is this a sufficient Acknowledgment of our Sins in publick?

A. Yes.

Q. Wherein

Q. Wherein appears the Sufficiency of it ?

A. In these three respects, in expressing the Manner, the Nature, and Effect of our Sins.

Q. Where do we herein acknowledge the manner of our Sins ?

A. In these words, we have erred and strayed from thy ways like lost Sheep.

Q. Where do we confess the Nature of our Sins ?

A. Our sudden, lesser, and unobserved Sins we confess, when we say, we have erred from God's ways. Our wilful, gross, and habitual Transgressions we acknowledge, when we say, we have strayed from his ways. Our Original Corruption we confess, when we say we have followed too much the Devices and Desires of our own Hearts. Our Actual Sins we acknowledge in general, when we say, we have offended against thy holy Laws. And in particular we confess our Sins of Omission, when we say, we have left undone those things, which we ought to have done: And our Sins of Commission, when we say, And we have done those things, which we ought not to have done.

Q. Where do we confess the Effect of our Sins ?

A. In these Words, And there is no Health in us.

Q. What is the meaning of these Words ?

A. By these words there is no Health in us, is meant our having (by reason of our Spiritual and Bodily Infirmities) no sound part in us, so that there is no means of Help or Salvation in us, which the Scripture expresses by the word Health.

C 2

Q. Which

Wherein

Q. Which is the third Part of which the Confession in our Morning and Evening Prayer does consist ?

A. The third Part the Confession in our Common Prayer consists of, is an earnest Deprecation.

Q. In what Part of the Confession is this earnest Deprecation contained ?

A. It is contained in these Sentences, But thou, O Lord, have mercy upon us miserable Offenders ; spare thou them, O God, which confess their faults. Restore thou them that are Penitent ; According to thy Promises declared unto Mankind in Christ Jesu Our Lord.

Q. What do we cry unto the Lord for in this Deprecation ?

A. We cry unto the Lord that he would be pleased to deliver us from the Guilt, the Punishment, and the Power of Sin.

Q. Where do we cry unto the Lord to deliver us from the Guilt of Sin ?

A. In these words, But thou, O Lord, have mercy upon us miserable Offenders ?

Q. Where do we pray to be delivered from the Punishment of our Sins ?

A. In these words, spare thou them, O God, which confess their faults.

Q. Where do we beg the Lord would be pleased to deliver us from the Power of Sin ?

A. We pray to the Lord to deliver us from the Power of Sin, when we say, Restore thou them that are Penitent.

Q. Upon what Grounds do we hope to prevail with God to deliver us from all these things ?

A. Upon

A. U
Jesus.
Q. I
our dep
for
A. I
declare
Q. I
Confes
A. I
vout
Q. I
vout
A. I
ciful F
live a
Q. I
A. V
Grace
Secon
towar
our N
for ou
Q. I
nity,
A. I
live a
Q. I
A. I
Q. I
A. I
Name
Q. I
Cont

A. Upon the Promises of God in Christ Jesus.

Q. In what Part of the Confession do we express our dependance upon God's Promises in Christ Jesus for the Pardon and Forgiveness of our Sins?

A. In these words, According to thy Promises declared unto Mankind in Christ Jesus our Lord.

Q. Which is the next Particular of which the Confession does consist?

A. The next Part of the Confession is a Devout Petition.

Q. In what Part of the Confession is this Devout Petition?

A. In these words, And grant, O most merciful Father for his sake; That we may hereafter live a Godly, Righteous, and Sober Life.

Q. What are we to consider in this Petition?

A. We are to consider to whom we pray for Grace, to God the Father thro' Jesus Christ, Secondly for what we pray, namely for Piety towards God, Justice and Charity towards our Neighbour, and Temperance and Sobriety for our selves.

Q. Where do we pray for Piety, Justice, Charity, and Sobriety?

A. In these words, That we may hereafter live a Godly, Righteous, and Sober Life?

Q. To what End do we thus pray?

A. To the Glory of God.

Q. Where do we pray to God's Glory?

A. In these words, to the Glory of thy Holy Name?

Q. Why do we all say Amen at the End of the Confession?

A. To testifie our *Desire* to have what we have prayed for granted to us; our *Faith* in God's Promises that they shall be granted; and our *Hope* that our Prayers will be accepted thro' Jesus Christ.

Q. What should the Consideration of the Excellency of the Confession in our *Morning* and *Evening Service* teach us?

A. It should teach us the great Necessity and Advantage of heartily joyning with the Ministers in it, and that therefore we should always take care to come to Church before it begins.

Q. Why is the Confession to be said by the whole Congregation after the Minister?

A. That (since we are all Sinners) every one of us may take shame to himself, and testifie with his own Mouth his Consciousness of Guilt, and show that his Repentance is as publick as his Sins have been.

Q. Why are we all to repeat the Confession with an Humble Voice?

A. Because a disorderly, hasty, and clamorous Voice is very rude and disturbing in the Administration of Divine Services. We stand in the Holy Presence of God, therefore our Voice should be still and modest, and so decently loud as not to disturb but edifie.

Q. Why must we kneel at the Confession, and the rest of the Prayers of the Church?

A. Because we are commanded to glorifie God with our Bodies, and Kneeling is the fittest and most advantageous Posture for Prayer, accordingly our Saviour and his Apostles and all Holy Men of old, when they worship-

ped

ped G

Q.

with o

A.

Price,

the A

Q.

Prayer

A.

when

migh

don a

it in

forth

Q.

ers wa

Holy

A.

den (

groun

serve

(Act.

ders :

him

ny, a

and p

his

cried

Q.

ment,

Holy

A.

Insta

kabl

times

ped God, fell down and kneeled before Him.

Q. Where are we commanded to glorify God with our Bodies?

A. 1 Cor. 6. 20. For ye are bought with a Price, therefore glorifie God in your Body, says the Apostle.

Q. Why is kneeling the fittest Posture for Prayer?

A. Because it is fittest for poor Penitents, when they appear before their Great and Almighty Creator, and sue for Mercy and Pardon at the Throne of Grace, they should do it in such a Posture of Body as best shews forth the Humbleness of their Minds.

Q. How does it appear that kneeling at Prayer was observed by our Saviour, his Apostles, and Holy Men of old?

A. Our Saviour in his Agony in the Garden (Luke 22. 41.) kneeled down upon the bare ground and prayed. St. Peter (Act. 9. 40.) observed the same Posture. And so did St. Paul (Act. 20. 36.) when he prayed with the Elders at Miletus. And at another place we find him (Act. 21. 5.) praying in the midst of many, and they all kneeled down on the naked shore and prayed. And when St. Stephen prayed for his Murderers Act 7. 6. He kneeled down and cried with a loud voice.

Q. These are all Instances of the New Testament, and was kneeling likewise observed by Holy Men in elder times?

A. Yes, in the old Testament there are many Instances, among which Daniel is very remarkable, who (Dan. 6. 10.) kneeled down three times a day, and prayed. And David likewise, who

who earnestly invites the People (Psal. 95. 6.) to be upon their Knees in Prayer, *O come, let us worship, and fall down and kneel before the Lord our Maker?*

Q. You say Kneeling is the most advantageous as well as fittest Posture in Prayer. How does it appear to be the most advantageous Posture?

A. Because it is the most edifying Posture?

Q. How is it the most edifying Posture?

A. Hereby we excite and enflame one anothers Devotions, confirm and strengthen one anothers Faith, and convince both our selves and all that see us, that Religion is a serious thing; and that (by our serving God with such Reverence and Godly Fear) we really believe it to be so.

Q. Seeing we are commanded to serve God with, bodily Worship, and that kneeling is the fittest and most edifying Posture in Prayer, and was observed by our Saviour, his Apostles and Holy Men of old, what are we to conclude from thence?

A. From thence we are to conclude what a most heinous and provoking Rudeness those are guilty of, who seldom or never kneel, but sit upon their Seats, lean upon their Elbows, or stand gazing about them in time of Divine Service.

S E C T. IV. *Of the Absolution.*

Q. What follows the Confession in our Common Prayer?

A. The Absolution or Remission of Sins, which is to be pronounced by the Priest alone standing, the People still kneeling.

Q. Why

Q. Church

A. T Admin it most mere things

Q. ministe

A. Prophe pel sh which our Sa the re i. 6.)

Q. ther ch Priest

A. lated ficiati look they a stors, ties. Divin

led P offer

Q. sing th venier

A. word Conv

Q. Why is the word Priest used by our Church?

A. The word *Priest* is used in the actual Administration of Divine Service, because it most properly signifies the Person, whose mere Charge and Function is about holy things.

Q. But is it not Popish to call him that administers Divine Service a Priest?

A. No, for this is a Name by which the Prophets foretold the Ministers of the Gospel should be called; it is the Name by which St. Paul calls them, and by which our Saviour himself was called, and by which the rest of the Ministers of God's word (*Rev. i. 6.*) are likewise called.

Q. But does not St. Paul, 1 Cor. iv. 1. rather chuse we should use the word Minister than Priest?

A. When we look upon Clergy-men as related to God, they are then *Ministers*, as officiating by Commission from God. If we look upon them as related to the People, they are not their Ministers, but their *Inspectors*, to see whether they perform their Duties. And if we look upon them as busied in Divine Service, they are then properly called *Priests*, it being the Priest's Function to offer up the Sacrifice of Prayer and Praise.

Q. Is there any Inconvenience in commonly using the word Minister, and what is that Inconvenience?

A. Some have observed, that by using the word *Minister* so frequently in common Conversation, People have been led to look upon

upon the Ministers as the Ministers of Men, and so to be the Peoples Servants, and the People their Masters, whereas he is the Minister and Servant of God, and the divine Inspector of the People.

Q. How then should we account of these divine Inspectors of the People?

A. We should account of them as the Ministers of God, and not of Men; not as Servants of the People, but as the Ambassadors of Christ, having their Commission from above. And therefore the word *Minister* (as they are the Ministers and Stewards of God's Mysteries) should put us in mind to reverence them, and give them double Honour.

Q. What is meant by these two words Absolution and Remission?

A. By *Absolution*, is meant the discharging one from the Guilt of Sin. By *Remission* is meant their being pardoned and discharged from the Punishment of it.

Q. What sort of Absolution is this which the Priest here pronounces?

A. It is a *Declaratory Absolution*, by which is meant no more than a solemn Pronulcation of a Pardon, upon the Conditions of Repentance and Faith.

Q. Why is this Absolution pronounced?

A. For the Satisfaction of truly penitent Sinners, that by declaring Pardon to them, they may be comforted, and encouraged to go on in the Service of the Church, and to offer up their Supplications at the Throne of Grace.

Q. Why

Q. W
tion alone
A. Bec
and Rec
peculiar
solution
hear it.

Q. W
tion sta
A. B
him; a
rity mu
Q. B
while th
ding?

A. B
selves i
while t
pentan
ception
the Ab

Q.
ployed
lution

A. T
and th
of it.

conclu

Q.

all wil

A.

highl

fire t

soluti

Q. Why does the Priest pronounce the Absolution alone ?

A. Because he is Christ's Embassador of Peace and Reconciliation to Sinners, and it is his peculiar Office to declare and pronounce Absolution to the penitent, who must silently hear it.

Q. Why does the Priest pronounce the Absolution standing ?

A. Because it is an Act of Authority in him ; and reason tells us, all Acts of Authority must be done standing.

Q. But why do the People continue kneeling while the Priest pronounces the Absolution standing ?

A. Because they are to apply it to themselves in a *praying manner*, begging all the while that God would fit them by a true Repentance and unfeigned Faith, for the Reception of that Pardon, the Priest declares in the Absolution.

Q. How must the Peoples Hearts be employed during the Priest's pronouncing the Absolution ?

A. They must be intent upon the Directions, and their Souls must embrace the Comforts of it. And with an audible Voice, seal and conclude all with an hearty *Amen*.

Q. Why must we with an audible Voice seal all with a hearty Amen ?

A. To shew how firmly we believe, how highly we value, and how earnestly we desire the Comforts declared to us in this Absolution.

S E C T. V. *Of the Lord's Prayer.*

Q. What follows the Absolution in our daily Prayers ?

A. The Lord's Prayer, to be repeated by the Minister and People with an audible Voice, all kneeling.

Q. Why do we here begin with Prayer ?

A. Because we have been hitherto preparing our selves to pray, having just before confessed and repented of our Sins, without which we are not fit to call God our Father, and to put up our Prayers to him.

Q. Why do we begin with the Lord's Prayer ?

A. Because this is the Foundation and Perfection of all Prayers, and a Pattern to make others by.

Q. Why is the Lord's Prayer so often repeated, and united to all the Offices of the Common Prayer ?

A. To make up the defects of these Offices, and to recommend them to our heavenly Father, who will be best pleased with us, when we offer up our Prayers in his Son's words, and that very Form which he taught us.

Q. What did our Lord intend this Prayer for ?

A. Not only for a Pattern to make others by, but also for a Form to be it self used.

Q. How does it appear that our Saviour designed this Prayer for a set Form to be used by his Church ?

A. From Luke xi. 1. where our Saviour says,

says, art in

Q. Form ?

A. to all an Ad as wel

Q. Lord's

A. do the sed Sa most diffe o vency

Q. for thi and th and for

A. origina are pu Comm designe merely left ou

Q. daily S

A. T Answer

says, *when ye pray, say, Our Father which art in Heaven, &c.*

Q. Why is the Lord's Prayer called a perfect Form?

A. Because it contains Petitions suitable to all our wants, and was composed by such an Advocate, as knew his Father's Treasures, as well as our Wants.

Q. Why are the People ordered to say the Lord's Prayer after the Minister?

A. To shew their Christian Unity, and to do the greater Honour to God and our blessed Saviour, by repeating this Prayer in the most solemn manner we are able; and to edify our Brethren, by our visible united Fervency and Devotion therein.

Q. Why is the Doxology, or these words, for thine is the Kingdom, and the Power, and the Glory, for ever and ever, here put in, and sometimes left out of the Lord's Prayer?

A. These words called the *Doxology*, are originally no part of the *Lord's Prayer*, and are put in here, and in other Offices of the Common-Prayer, where the *Lord's Prayer* is designed as matter of *Praise*. But where it is merely *Petitionary*, the *Doxology* is frequently left out.

SECT. VI. *Of the Responses.*

Q. What follows the Lord's Prayer in the daily Service of the Church?

A. The *Responses*, by which are meant the Answers the People make after the Priest.

D

Q. Why

Q. Why are the People commanded to make these Responses after the Priest?

A. For these Reasons; first, in imitation of the Primitive Church. Secondly, to declare the mutual Consent and Agreement of the Congregation to what we pray for, to which mutual Agreement and Consent the Success of our Prayers is promised.

Q. What other Reason is there for the Peoples making these Responses after the Minister?

A. For the quickening our Devotion, and the engaging our Attention, both which would be apt to languish, had the People no part to perform in the publick Worship of God.

Q. What may we learn from the Advantage of the Peoples making these Responses after the Minister?

A. It being so apt to kindle the Devotion, and engage the Attention of one another, should teach us to make our Responses in Divine Service gravely, and with an audible Voice, which will keep us from being sleepy, and greatly help our Devotion.

Q. Wherein consists the Excellency of these Responses we are now speaking of?

A. In the Parts they consist of, which are Prayers and Praises.

Q. Which of them consist of Prayer?

A. The two first, *O Lord open thou our Lips; And our Mouth shall shew forth thy Praise. O God make speed to save us; O Lord make haste to help us.*

Q. Why are these Responses used here?

A. The first of them is very fitly placed here

here
had c
decla
news
shoul
becau
make
most
theref
open o
his Pra
Q.
speed
help u
A.
innum
us, it
to sav
forwar
ing to
the Lo
Grace.
Q.
be to t
beginn
A.
the Bl
don, v
beggin
time h
Q.
in the
A.
the Re
The F

here with respect to those Sins we just before had confessed, and to that Pardon we heard declared to us. It was fit after we had the news of a Pardon proclaimed to us, we should hasten to *shew forth our Praises*; and because the horrid guilt of Sin is apt to make us almost speechless, and the Devil is most busie to hinder us at our Devotions, therefore we cry to the Lord, that he would *open our Lips, that our Mouth may shew forth his Praise.*

Q. Why do we go on and say, O God make speed to save us: O Lord make haste to help us?

A. Because when we look back to those innumerable Evils that have taken hold of us, it is time to call upon God *to make speed to save us* by his Mercy. And when we look forward to the following Service we are going to perform, it is necessary to pray that the Lord would *make haste to help us* by his Grace, without which we can do nothing.

Q. Why do we in the next place say, Glory be to the Father, &c. and As it was in the beginning? &c.

A. In these words, we glorifie and praise the Blessed Trinity, for that Grace and Pardon, which we have before been earnestly begging of God, which we suppose by this time he has granted us.

Q. Why do we glorifie all the three Persons in the Trinity, the Father, Son, and Holy Ghost?

A. Because they are all three concerned in the Repentance and Porgiveness of our Sins. The Father, in granting us Pardon through

his Son; the Son, in purchasing that Pardon of the Father; the Holy Ghost, in fitting us by Repentance for the reception of it.

Q. Why do we rise up at these Responses, and say them standing?

A. Because standing is the most suitable Posture of Praising, and most fitly betokens the lifting up of the Soul in joy to God.

Q. Why do we say as it was in the beginning? &c.

A. To shew this was the Primitive Faith, and the old Orthodox way of praising God.

Q. Wherein is seen the great usefulness of this Form of Praise in the Church?

A. It serves as a shorter Creed, whereby we declare our Belief in all the three Persons of the Holy Trinity. It serves as a Hymn of Praise, by which we magnifie the Father for our Creation, the Son for our Redemption, and the Holy Ghost for our Sanctification.

Q. The first Sentence, I mean, Glory be to the Father, &c. is sufficient to do all this, why then do we add As it was in the Beginning? &c.

A. To convince us that it was so in the beginning, for the Angels sung the Praises of the Trinity in the Morning of the Creation; and the Patriarchs, Prophets, Apostles, Saints and Martyrs, did thus glorifie God from the beginning.

Q. What do you call this Form of Praise?

A. We call it the *Doxology*, by which is meant, a Song of Praise.

Q. What is the meaning of that Expression, World without End?

A. The

A. T
Q. W
Lord, a
be prais

A. A
News
nounce

Q. I
up this

A. Y
lowing
praise

begged
the Pri
ple do
be prais
the fol
with t

S E C

Q.
Psalm.

A. F
us for
lowing

Q. A
for the

A. I
us the
should
to Go
wise h

A. The meaning of it is, *for ever.*

Q. *Why does the Priest say, Praise ye the Lord, and the People answer, The Lord's Name be praised?*

A. As a joyful Hymn upon the blessed News of our *Absolution*, just before pronounced to us.

Q. *Is there any other Reason for the putting up this Response in this place?*

A. Yes, 'tis a suitable Preface for the following Psalms, in which we are going to praise God for the Mercies we have already begged and received. *Praise the Lord*, says the Priest to the People; to which the People do consent, and answer, *The Lord's Name be praised.* And so we go on to praise God in the following Psalms of Praise, beginning with the 95th Psalm.

SECT. VII. *Of the Ninety fifth Psalm, and those that follow.*

Q. *Why do we begin to praise God with this Psalm.*

A. Because this Psalm invites and prepares us for the beautiful Performance of the following Service.

Q. *How does this Psalm invite and prepare us for the following Service?*

A. By exhorting us to praise God, shewing us the manner how, and the Reason why we should praise him. By exhorting us to pray to God, with the manner and reason likewise how we should pray to him. And by

exhorting us to hear his holy Word, shewing us the manner how we should hear it.

Q. In what part of this Psalm are we exhorted to praise God.

A. In the first and second Verses; O come let us sing unto the Lord, let us heartily rejoice in the strength of our Salvation. Let us come before his presence with Thanksgiving; and shew our selves glad in him with Psalms.

Q. In what part are we shewn the manner how we should praise God.

A. In the same Verses. In the first we are taught to praise God inwardly, Let us heartily rejoice, &c. In the second we are shewn how to praise God outwardly, Let us come before his Presence; that is, let us come into his House with Thanksgiving, and there shew our selves to all Men, that we are glad in him with Psalms.

Q. In what part of this Psalm are we shewn the reasons why we should praise God?

A. In the third Verse; because of his infinite Greatness; for the Lord is a great God, and a great King above all Gods. In the fourth Verse, because of his mighty Power over all things; for in his Hands are all the Corners of the Earth, and the Strength of the Hills is his also. And in the fifth Verse, because he has created all things; The Sea is his, and he made it; and his Hands prepared the dry Land.

Q. In what part of this Psalm are we exhorted to pray to God?

A. In

*A. In
ship, &c.*

*Q. W
should w*

*A. In
should v*

*worship
our Mal*

*Q. In
the Rea*

before b

*A. In
Greatne*

*ness and
God, t*

*preserve
his Past*

*sings, a
good S*

Danger

*Q. In
ted to b*

*A. In
hear his*

*to hear
and pre*

*Q. W
hearing*

*A. In
dily, w*

*day if y
Hearts.*

*Q. W
your H*

A. In the sixth verse, O come let us worship, &c.

Q. Where are we shown in what manner we should worship and pray to God?

A. In the same verse, which shows us we should worship God by kneeling, O come let us worship and fall down and kneel before the Lord our Maker.

Q. In what place in this Psalm are we shown the Reason why we should pray to God and kneel before him?

A. In the seventh verse, because of God's Greatness and Power, and our own unworthiness and Dependence; for he is the Lord our God, that hath created us, and does still preserve and feed us; and we are the People of his Pasture; nourished by his Power and Blessings, and the Sheep of his Hand, whom like a good Shepherd he defends from all Evils and Dangers.

Q. In what Part of this Psalm are we exhorted to hear God's Holy Word?

A. In the eighth verse, to day if you will hear his Voice, intimating it to be our Duty to hear his Word which will this day be read, and preached to us.

Q. Where are we directed in the manner of hearing God's Word?

A. In the same verse, we must hear it speedily, willingly, and with tender Hearts; to day if you will hear his Voice, harden not your Hearts.

Q. What is meant in this place by harden not your Hearts?

A. The

A. The meaning thereof is, do not harden your hearts, as the Jews of old did in the Wilderness, by presuming to go on in Sin, and yet vainly expecting more time hereafter, and falsely promising your selves Mercy at last.

Q. What was the Punishment God inflicted upon those Jews who neglected the present time, and presumed upon future Mercies?

A. Their Punishment is expressed for a warning to us in the 10th and 11th verses of this Psalm, where we read that after they had often provoked God, and wou'd not obey his Precepts, nor regard his Threatnings, and God had born with them for forty years together, he at last rejected them, and swore in his Wrath, that they should not enter into his Rest.

Q. What are we to learn from this Example of God's Vengeance upon the hardened Jews?

A. That we should make use of the present Opportunity of serving God, of praising him, of praying to him, and hearing his Holy Word, and not go on in our Sins, and in the neglect of God's worship, vainly presuming we shall have time to repent hereafter; least after God has long born with our repeated Provocations, he should swear in his Wrath that we likewise shall not enter into his Rest.

Q. Why are the Psalms ordered to be read next?

A. Because we have just been invited in the foregoing Psalm, and shown how to praise God and to pray to him, and the Psalms

are

are of
les, a
greeabl
Men.

Q.
cases
use thos

A. N
Curses,
befal t
ligion,
to us,
with D
Psalms
we ma
Curses

Q. A
without

A. B
reason
Prophe
Ghost
Psalms
our ow
those V
Curses

Q. A
Psalms

A. I
in the
Forms

Q. W
Service

are of excellent use to set forth his Praises, and certain Variety of Devotions, agreeable to all Degrees and Conditions of Men.

Q. In some of the Psalms David bitterly curses his Enemies, is it fit then we should use those Psalms?

A. Many of those Psalms which seem to be Curses, are only Predictions of what will befall the Enemies of God's Church and Religion, and so may be a Support and Comfort to us, when at any time we are threatned with Dangers from our Enemies. And those Psalms wherein David curses his Enemies, we may safely repeat, without applying the Curses to our Enemies.

Q. How may we safely repeat those Psalms, without applying the Curses to our Enemies?

A. By considering that David had good reason for cursing his Enemies, as being a Prophet directed and inspired by the Holy Ghost; therefore in the reading of those Psalms we are rather to apply the Curses to our own Sins, and work in us a Hatred of those Vices, which are apt to draw down the Curses of God upon us.

Q. How antient is this Custom of reading Psalms in the Church?

A. It is as Antient as the Jewish Service in the Temple, which consisted chiefly of Forms taken out of the Book of Psalms.

Q. Was it observed antiently in the Christian Service?

A. The:

A. The Christians undoubtedly used these Psalms in their publick Service in the Apostles times, as we find 1 Cor. 14. 26. Coloss. 3. 16. And in the following Ages they were sung or said in the Church by Turns. And the Learned inform us, that they were used about the beginning of Prayers, and soon after the Confession.

Q. Why are the Psalms sung or said by Turns, the Priest one Verse, and the People another?

A. In Imitation of the Antient Greek and Latin Churches. And to shew our Holy Emulation in contending who shall serve God most affectionately, at which the Lord is well pleased; and that by thus relieving one another we may delight in what we are about, and not grow weary of our Service.

Q. Why do we say *Glory be to the Father, &c.* at the End of every Psalm?

A. In Conformity to the Practice of the Antient Church; and because this joyful Hymn of Glory can never be more fitly placed than at the Conclusion of the Psalms, whose proper Subject, and almost only matter is an Acknowledgment of God's Excellency and Glory. And because the whole Trinity, the Son and Holy Ghost as well as the Father, are equally the Object of our Praise and Adoration, therefore at the End of every Psalm we say, *Glory be to the Father, and to the Son, and to the Holy Ghost.*

Q. Why are the Psalms appointed to be read over every Month?

A. Because it was so ordained of old, when Christians exercised themselves in David's Psalms

Psalms
Scripture
ted in
ans co
sing th
Houses

Q.
in app
Month

A.
Spirit
ordered
Month
of con
may be
with t

Q.
Divine

A.
best be
distinct
taken
manner
out of

Q.
other o

A.
of bot
one, i

Q.
thus a

A.

Psalms oftener than in any other Parts of Scripture; and they were so frequently repeated in the Church, that the poorest Christians could say them by Heart, and used to sing them devoutly at their Labours, in their Houses, and in the Fields.

Q. What is the particular Design of our Church in appointing the Psalms to be read over every Month?

A. Our Church to recover that Antient Spirit of Piety, which is much decayed, has ordered that the Psalms be read over every Month, that they who have the opportunity of constantly attending her daily Worship, may be made the more intimately acquainted with that excellent Book of Praises.

S E C T. VIII. *Of the Lessons.*

Q. What is it that follow the Psalms in our Divine Service?

A. The Minister turning himself as he may best be heard of all such as are present, reads distinctly with an audible Voice a first Lesson, taken out of the Old Testament, and in like manner (a little after) a second Lesson taken out of the New Testament.

Q. Why one out of the old Testament, and another out of the New?

A. To show the Harmony and Agreement of both, and how what was foretold in the one, is fulfilled in the other.

Q. Why are Lessons out of the Holy Scriptures thus appointed to be read in Divine Service?

A. Because the constant reading of the Scri-

Scriptures was always accounted a solemn Part of Divine Worship among God's People.

Q. How do you find it was so accounted?

A. The Jews *Deut.* 31. 11, 12. were positively commanded to do it. And what they so did by God's Appointment at their solemn Assembly at Jerusalem, we find *Act.* 13. 14, 15. done in some measure every Sabbath Day in their Synagogues.

Q. Do you find this Practice of reading the Scriptures in publick Assemblies among the Ancient Christians as well as Jews?

A. Yes, *St. Paul* *Col.* 4. 16. commanded his Epistle to the Colossians to be read in the Church of Laodicea. And *Timothy* is ordered to attend to Reading as well as Exhortation.

Q. But is it likely that Timothy's attending to Reading is meant of reading the Holy Scriptures in Publick?

A. Yes it is very likely to be so meant, from its being the Custom of the Jewish Church at that time, first to read the Scripture in their Synagogues, and then to make an Exhortation to the People.

Q. Where do you find this was the Custom of the Jewish Church?

A. In *Acts* 13. 14, 15. where after the Reading the Law and the Prophets, the Rulers of the Synagogue sent to the Apostles, saying, ye Men and Brethren, if ye have any word of Exhortation to the People, say on.

Q. Besides in Imitation of Primitive Practice, what other Reason is there for appointing the Scriptures to be read in our Religious Assemblies in the Church?

A. The

A. T
Revela
sary to
of our
use to
time w

Q. W
to turn

A. Th

And it
of Engl

the Ser

ple, to
pronou

Lessons,
giving

Q. W
when h

Service,
Prayer,

the rest

A. T
self to

sons, a
directed

Parts o
turn fro

Q. W
and Psa

A. B
most de

look to
in the

Honour

A. The Holy Scripture being a perfect Revelation of God's Will, so far as is necessary to Salvation, and a compleat Rule both of our Faith and Practice, it is of excellent use to have two Lessons read out of it every time we meet to worship God.

Q. Why is he that reads the Lessons directed to turn himself to the People?

A. That he may be better heard of the People. And it was the Antient Custom of the Church of England for the Priest, in all those Parts of the Service which were directed to the People, to turn himself towards them; as in pronouncing the Absolution, reading of the Lessons, and Holy Commandments, and in giving the Blessing.

Q. Which way is the Priest supposed to turn when he puts up the other Parts of Divine Service, such as the Confession, the Lord's Prayer, the Hymns and Psalms, the Creed and the rest of the Prayers of the Church.

A. The Priest's being directed to turn himself to the People at the reading of the Lessons, and such Parts of the Service as are directed to the People, shows that in those Parts of it where God is spoken to, he is to turn from the People.

Q. Why does he thus in the Prayers, Hymns, and Psalms, and the Creed turn from the People?

A. Because when God is spoken to, it is most decent to turn him from the People, and look towards that Part of the Church, which in the esteem of Men is reckoned the most Honourable Part.

E

Q. What

Q. What Advantage is it to us in our Prayers to turn towards that Part of the Church which is reckoned the most Honourable?

A. Thereby we are more apt to have our Souls possessed with an adoring Sense of the great Honour and Majesty of that divine Person we speak to.

Q. What Part of the Church is by all reckoned the most Honourable Part?

A. The East End called the Chancel.

Q. Why is the East End, or Chancel reckoned the most Honourable Part of the Church?

A. Because at the upper End of the Chancel is (and ought to be) placed the Holy Table, or Altar, at which God affords his most immediate, gracious, and mysterious Presence; which was therefore usually called the Tabernacle of God's Glory, and the Type of Heaven.

Q. How antient is this Custom of turning towards the upper End and Principal Part of the Church in our publick Prayers and Devotions?

A. It is as antient as the Temple Service, at which the Jews in their Prayers looked towards the Principal Part of the Temple, which they called the Mercy Seat. In Imitation of which Christians in their Prayers did antiently turn towards the Principal Part of the Church, which they called the Holy Altar, of which the Mercy Seat was a Type.

Q. What are we to conclude from the Reasonableness and Antiquity of this Practice of the Jews and Christians?

A. We

*A. Popery
bur mo
selves.
all tho
we spe*

*Q. bardly
to turn
per Pa
speaks*

*A. the i
Pew.
these*

Q. sented

*A. ches
wards
anoth
the E*

Q. tern

*A. nient
same
of th
their*

Q. Praye

A. We should hence conclude that it is not Popery to worship God towards the *East*, but most Primitive and Orthodox to turn our selves towards the *East End* of the Church, in all those Parts of our Divine Service wherein we speak to God.

Q. But is it not inconvenient in many, and hardly practical in some Churches, for the Minister to turn from the People and look towards the upper Part or East End of the Church, when he speaks to God?

A. Undoubtedly it is, which proceeds from the inconvenient manner, of the *Reading Pew*, or *Desk* in many Parish Churches in these times.

Q. How was this Inconvenience formerly presented?

A. Antiently the *Reading Pew* in our Churches had one *Desk* for the *Bible*, looking towards the People to the Body of the Church; another for the *Prayer Book* looking towards the East or upper End of the Chancel.

Q. But is the manner of the *Desk* of any concern to the People?

A. No, For be the *Desk* never so inconvenient to the Minister, the People have the same Reason to turn towards the East End of the Church, when they are pouring out their Supplications and Praises to God.

S E C T. IX. *Of the Hymns.*

Q. What follows the Lessons in our Common Prayer?

A. The Hymns by which is meant a Thankful Remembrance of God's mercies.

Q. Why are Hymns appointed to be read after the first and second Lessons?

A. In conformity to the Antient Church; and to praise God for that Benefit, we received from his Holy word just before read to us.

Q. How does the Antiquity of Hymns in the Christian Church appear?

A. From Matt. 26. 30. when they had sung an Hymn they went out. And from Coloss. 3. 16. where St. Paul ordered Psalms and Hymns to be sung in the Church.

Q. Why are these Hymns used standing?

A. Because standing is the fittest Posture to express the lifting up of our Hearts in Joy, as kneeling is for the presenting our Souls in Holy Desires and Penitential Sorrow.

Q. Did the Antient People of God, observe this Posture of standing in their Hymns and Praises?

A. Yes, we read 2 Chron. 7. 6. when King David praised the Lord by the Ministry of the Priests and Levites, all Israel stood.

Q. Which is the first Hymn we put up to God?

A. That which begins we praise thee, O God, and is commonly called the Te deum.

Q. Who composed this Hymn?

A. It is said to be miraculously composed by St. Ambrose, in whole time the People daily repeated it with great Devotion.

Q. What does this Hymn contain?

A. It

A. It contains an *Act of Praise* from the first to the tenth verse of it; a *Confession of Faith* from the tenth to the twentieth verse, and a *Supplication for mercy* from the twentieth verse to the End.

Q. Why is not *Glory be to the Father, &c.* said at the End of this Hymn, as well as of the rest?

A. Because this Hymn is it self a sort of Paraphrase upon that Doxology.

Q. Are we obliged always to use this Hymn immediately after the first Lesson at Morning Service?

A. No, instead of this we are allowed to use the *Song of the three Children*, which is of great Antiquity, and begins, *O all ye works of the Lord, bless ye the Lord.*

Q. What does this Hymn contain?

A. It is an elegant Summons to all God's works to praise him, showing that the works of the Creation do set forth the Glory of God.

Q. When is it most proper to say this Hymn instead of, we praise thee O God?

A. When the Lesson which was before read treats of the Creation, or any wonderful Act of God's Providence.

Q. Which is the Hymn appointed to be used after the second Lesson in the Morning Service?

A. It begins *Blessed be the Lord God of Israel.*

Q. Who composed this Hymn?

A. It was composed by Holy *Zachary*, as soon as he had notice given him, that God had sent a Saviour into the World. And therefore it is very fit to be used after the

Second Lesson at Morning Service, which is usually taken out of the Gospels, which give account of the Birth, the Life and Actions, or the Death and Sufferings of our Saviour.

Q. What Hymn is appointed to be read sometimes instead of this?

A. It begins, *O be joyful in the Lord, O ye Lands.* And is a Divine Act of Praise taken out of the Psalms.

Q. Why is this Hymn appointed in this Place?

A. It was first composed for a form of publick Thanksgiving at the oblation of the Peace Offering, and has respect to the Evangelical State then revealed to Holy David; and therefore is very proper after we have had the Gospel of Peace read to us.

Q. What Hymn is appointed to be read after the first Lesson, in the Evening Service?

A. It begins, *My Soul doth magnify the Lord;* and was indited by the Blessed Virgin, as soon as she was filled with the Holy Ghost.

Q. Why is this Hymn appointed after the first Lesson at Evening Service?

A. Because as the Blessed Virgin experienced God's Goodness to his Servants, and saw the Accomplishment of his Promises, and in this Hymn expressed her Joy and Thankfulness for these things; so we hearing in the foregoing Lesson the like Examples of God's Mercies, and being told of the Prophecies and Promises which are now fulfilled in Christ's Birth, may very properly rejoice with her in the same words.

Q. What is appointed to be said sometimes instead of this Hymn?

A. The

A. The 98th Psalm which bears a great Similitude to the foregoing Hymn, part of which was taken out of this Psalm.

Q. When is it most proper to use this Psalm?

A. When the first Lesson at Evening Service mentions some great and eminent Deliverance of God's People.

Q. Which is the Hymn appointed to be used after the second Lesson in Evening Service?

A. That which is most commonly used begins, *Lord now lettest Thou thy Servant depart in Peace*; And is taken out of the Second Chapter of St. Luke.

Q. By whom was this Hymn composed?

A. It is thought to be composed by Simeon: a Man of eminent Integrity, upon the Occasion of his meeting Christ in the Temple, when he came to be offered there.

Q. Why is this Hymn appointed to be used after the second Lesson at Evening Service?

A. Because in the writings of the Apostles (out of which the second Lesson is taken.) Our Saviour is daily presented to the Eyes of our Faith, as he was to the bodily Eyes of Simeon in the Temple; and therefore upon this Sight of Christ in the word of God we may very properly praise God in this Evangelical Hymn.

Q. What Hymn is appointed to be used sometimes instead of this?

A. It is the 67th Psalm and is parallel to the Hymn of old Simeon.

Q. How is this Hymn proper after the second Lesson at Evening Service?

A. It

A. It was first used by *David*, who prayed for that *saving Health* old *Simeon* rejoiced to see. And both of them rejoiced and praised God upon the foresight they had, that it would be made known to us and to all People, as it is this day by the writings of the Apostles. And therefore it is very proper to be used after the second Lesson, which is read out of the Apostles Epistles.

SECT. X. Of the Apostles Creed.

Q. What follows the Hymns in our Morning and Evening Service?

A. The Apostles Creed which is to be said by the Minister and the People standing.

Q. What is meant by the word Creed?

A. By the word Creed is meant Belief, therefore this is called the Creed, because it contains such Points of Christian Doctrine, as are necessary to be believed.

Q. Why is it called the Apostles Creed?

A. Because it was composed by the Apostles, at least in or near the Apostle's time, and contains such Doctrines as they believed.

Q. If the Apostles made it, why did they not write it down in Scripture?

A. Because it was not safe to have it written at that time of day.

Q. Why was it not safe for the Apostles to write it down at that time of Day?

A. Because this Creed was the Secret and Mystery of Christianity, the Watchword by which the Christians knew one another in those times of Persecution; and therefore it was

was
writin

Q.
How
ones;
Creed

A.
Expos
Creed,

Q.
is it m
pture?

A.
Doctri
here e
Creed
read in

Q.
the Le

A.
sons as
Lesson
said b
all our
cannot
lieved.

Q.
with th

A.
may (a
particu
ticles t

Q.
Voice?

was necessary it should not be published in writing till the Persecution was over.

Q. If this Creed was made by the Apostles, How came the Antient Councils to make new ones; such as the Athanasian, and Nicene Creed?

A. These are not new Creeds, only larger Expositions of such Articles of the Apostles Creed, as Hereticks then disputed against.

Q. If the Apostles did really compose this Creed, is it not of equal Authority with the Holy Scripture?

A. The Apostles Creed contains the same Doctrines with the Scripture, only they are here expressed in a different Form; and this Creed is a short Compendium of what we read in the word of God.

Q. Why is the Creed appointed to be used after the Lessons, and before the Prayers?

A. It is appointed to be said after the Lessons as a Confession of that Faith, which the Lessons teach us. And it is appointed to be said before the Prayers, as a Foundation of all our Petitions to God, for we are told we cannot call upon him in whom we have not believed.

Q. Why must all of us repeat the Creed along with the Minister?

A. That every Person in the Congregation may (as he is obliged) give his positive and particular Assent to the Doctrines and Articles therein contained.

Q. Why must we all repeat it with an audible Voice?

A. Be-

A. Because by repeating the Creed aloud our sound Belief is manifested to the whole Church.

Q. Why must we repeat it standing?

A. Because by this Posture we most properly show our Readiness to profess, and Resolution to stand firmly to this Faith, and so earnestly contend for it, as to suffer even Martyrdom it self rather than renounce it.

Q. Why do we bow at the name of Jesus?

A. The Lord Jesus Christ, being the true and Eternal Son of God, and the only Saviour of the World, in whom alone all the Mercies and Promises of God to Mankind for this Life and the Life to come, are fully and wholly comprised, it is highly decent that we should bow at the name of Jesus on whose Merits we depend for Salvation, to testify by that outward Gesture our inward Humility, Christian Resolution and due Acknowledgment, towards him to whom we owe all manner of Reverence, and Respect.

Q. But why should we bow at the name of Jesus, any more than at the name of God?

A. We do not bow at the name of Jesus, that we think the Son greater than the Father; but because our Faith in Jesus is the Foundation of Christianity, and that which distinguishes us from all the world besides. And in bowing at the name of Jesus, we respect the Father and the Holy Ghost at the same time, for they are all undivided, and equally concerned in the great work of our Salvation.

Q. Why

*Q. Creed
A. Belie
to th*

SE

Q. to be

A.

Q.

A.

Q.

A.

*self f
accul*

Q.

A.

*the I
of C*

*Here
in th*

Q. what

A. disse

before

Q. Creca

A. the

the

retio

Q. Why do we say Amen at the End of the Creed?

A. To testify more earnestly our stedfast Belief of it, and our desire to live according to that Belief.

SECT. XI. Of St. Athanasius his Creed.

Q. What other Creed is sometimes appointed to be said instead of the Apostles Creed?

A. The Creed of St. Athanasius.

Q. Who was this St. Athanasius?

A. He was a Bishop of Alexandria.

Q. What occasioned him to compose this Creed?

A. He composed this Creed to clear himself from those Heresies of which the Arians accused him to the Emperour.

Q. What does this Creed contain?

A. It is a more particular Explanation of the Misteries of the Trinity and Incarnation of Christ against the Arians, and all other Hereticks of old, some of which are revived in this Age.

Q. Does any thing in this Creed differ from what is in the Apostles?

A. No, nothing in this Creed is materially different from what the Apostles Creed had before contained.

Q. Why does the Church then appoint this Creed?

A. To fence the Catholick Faith against the Corruptions and Depravations; or from the Doubtings and Contradictions of Hereticks.

Q. Why

Q. Why is this Creed appointed to be said upon certain Feast Days?

A. Because many of those Days are most proper for this more particular Confession of our Faith.

Q. Which are the Days most proper for this Confession of our Faith?

A. Christmas, Epiphany, Easter Day, Ascension Day, Whitsunday and Trinity Sunday.

Q. Why are these Days most proper for this Athanasian Confession of our Faith?

A. Because the Occasion and Subject of these Days do much concern the Manifestation of the Trinity, of which the Athanasian Creed is a more large Explanation.

Q. But why is this Creed appointed to be said on St. John Baptists', St. James, St. Bartholomew's, St. Mathew's, St. Simon's, and St. Jude's, St. Andrew's and St. Matthias's Day; seeing these Days do no more concern the Manifestation of the Trinity than other Saints Days?

A. The Athanasian Creed is appointed to be said upon these Saints Days, that by that means it may be said about once a Month, thereby to keep our Faith the more lively, and defend us from the present Heresies of a wicked World.

Q. How are we to understand those three Expressions, in the Beginning, in the Middle, and in the End of this Creed, wherein Salvation is denied, and Damnation pronounced to such, as do not believe the Articles therein contained?

A. We must understand those Expressions as meant of such as hold any of those fundamental

menta
And
those

SE C

Q.
Creed
A.

Minist
The L
as lo
called

Q.
tation

A.
tion o
they
witho
and th
would
follow

Q.
thy S

A.
the P
the P
assist
is per
Churo

Q.
this d

A. T
for on

mental Heresies condemned In Scripture. And therefore we should not scruple to use those Sentences in Divine Service.

SECT. 12. *Of the Versicles and Responsals after the Creed.*

Q. What is appointed to be said after the Creed ?

A. After we have repeated the Creed, the Minister first pronounces with a loud voice, *The Lord be with you ;* the People answering as loud, *And with thy Spirit.* And this is called the *Double Salutation.*

Q. What is the Design of this Double Salutation ?

A. It is to excite the Attention and Devotion of the People, by minding them what they are about, and that they cannot do it without God's special Grace and Assistance; and therefore the Minister prays that the *Lord would be with them* in the putting up the following Prayers.

Q. But why do the People answer, And with thy Spirit ?

A. Because the Priest is about offering up the Prayers in behalf of the People, therefore the People pray that God would likewise assist him, and be with his Spirit, while he is performing the Spiritual Services of the Church.

Q. What other Advantage is there by using this double Salutation ?

A. The Minister's and People's thus praying for one another is an excellent Expression of

the Communion of Saints, and as excellent a Motive to mutual Charity and the Love of one another.

Q. What follows next?

A. These words pronounced by the Minister, Let us pray.

Q. Why are these words here and in some other places of the Communion Prayer so often used by the Minister?

A. To rouse up our Attentions, to call back our wandering Thoughts, to awaken our Devotion, to excite us to pray earnestly, and to mind what we are about.

Q. What are we to do after the Minister has called out Let us pray?

A. All of us both Minister and People are immediately to kneel down, and put up the following Versicles: The Minister saying Lord have mercy upon us, the People answering Christ have mercy upon us, the Minister again Lord have mercy upon us.

Q. Why are these Versicles three times repeated in this manner?

A. Because it is a most piercing and pathetic Supplication to the Blessed Trinity for mercy, to God the Father in the first, to God the Son in the second, and to God the Holy Ghost in the third; and is therefore called a short Litany?

Q. Why is this short Litany used immediately before the Lord's Prayer?

A. In Imitation of the Antient Services of the Church; and because it is a very fit Preparation to the Lord's Prayer.

Q. How

Q. to the

A. Heave him f short L by ou and P

S E C and t

Q. after Service

A. the re them himse often in ou

Q. place

A. out o and P ple k

Q. swers

A. follow

Q. the fo

A. appo

Q. How is this short Litany a fit Preparation to the Lord's Prayer?

A. Because we are more fit to look up to Heaven and call God our Father, and beg of him further Blessings, after we have in this short Litany bewailed our Unworthiness, and by our ingeminated Cries implored his Mercy and Pardon.

SECT. XIII. *Of the Second Lord's Prayer and the Short Versicles and Answers after it.*

Q. Why is the Lord's Prayer again appointed after the Creed in our Morning and Evening Service?

A. Because the Lord's Prayer consecrates all the rest of our Prayers, and opens a way for them; as being the very words of our Lord himself, for this reason it is appointed to be often used, and is put down in every Office in our Common-Prayer-Books.

Q. What follows the Lord's Prayer in this place?

A. Some short Versicles and Answers taken out of Scripture, to be put up by the Priest and People, the Priest standing, and the People kneeling.

Q. Why are these short Versicles and Answers used in this place of our Common Prayer?

A. Because they contain the Summ of the following Collects.

Q. Show us how they contain the Summ of the following Collects.

A. The first of them answers to the Collect appointed for the Sunday, and is a Petition

for Mercy and Salvation. The second, which is a Petition for the Queen, answers to the Collects for *the Queen and Royal Family*. The third and fourth, which are Petitions for the Clergy and People answer to the Collect for *the Clergy and People*. The fifth, which is a Petition for Peace answer to the Morning and Evening Collects for *Peace and Safety*. And the sixth which is a Petition for the Grace of the Holy Spirit answers to the Morning and Evening Collects for *Grace*.

Q. Wherein is the peculiar Advantage of using these Versicles and Answers with respect to the following Collects?

A. By using in this place of our Divine Service these short and piercing Ejaculations, we fit our selves the better for the following Collects, the Summ whereof are briefly contained in these *Versicles*.

Q. Why are these short Versicles and Answers used by the Priest and People both?

A. To refresh the Peoples Attention by enjoining them a Part in the publick Service of the Church, and to unite the Devotion and Affection of the Priest and People together, and to help to keep them in a League of perpetual Amity and Friendship.

Q. Why is the Minister directed to stand at the putting up these short Versicles and Petitions?

A. In all Confessions and Penitential Prayers, the Minister being a Sinner and a Man of like Infirmities with the rest of the People, is directed to pray upon his *Knees*. But stands in other offices to signifie his Authority.

Q. How

Q. Versicles stand

A. to offer les of stand his O severa direct at the

Q. Minis

A. oppor and re sture Praye

Q. give I per to Peace,

A. that C our rin he wo to his in our

Q. and A

Q. How does he signify his Authority in these Versicles at the using of which he is appointed to stand?

A. The Minister being appointed by God to offer up the Sacrifices of Prayer and Praises of the Church for the People, and to stand betwixt God and them; to show this his Office and Authority he is here, and in several other Offices of the Common Prayer, directed to stand, the People humbly kneeling at the same time.

Q. Is there any particular Conveniency in the Ministers standing in this part of Divine Service?

A. Yes, by standing at this time he has an opportunity to inspect the Peoples Behaviour, and to see whether they are in a decent Posture and Preparation for the following Prayers.

Q. In one of these Versicles the Minister says give Peace in our time, O Lord; and is it proper to say these words, when we live in times of Peace, and have the full Enjoyment of it?

A. Yes, as long as we mean by these words, that God would continue Peace to us in all our time, during our whole Lives; and that he would give it to all the world, especially to his Church, that we may quietly serve him in our time.

SECT. XIV. *Of the Collects.*

Q. What follows next to the foregoing Versicles and Answers?

A. The Collects which are appointed to be used all the Year long, the whole Congregation Kneeling.

Q. Why are these Collects appointed to be used in the Church?

A. Because our Saviour himself taught and commended the frequent Use of such short Forms of Prayer, and the Antient Christians were used to pray in that manner.

Q. Why are they called Collects?

A. For these Reasons; Because they are collected out of the Epistles and Gospels, and are a short Collection of all things necessary to Salvation; Or because they are put up by the Priest, in behalf of the People that are collected together; Or rather because the Priest therein does collect the Devotions of the People, and offer them up to God.

Q. How long have these Collects been used by the Church?

A. Most of them are above a thousand Years standing, having been used in the Western Church ever since Gregory the Great, and many of them before. And were composed by the Holy Bishops and Fathers of the Church.

Q. What should the Consideration of the Authors, and Antiquity of these Collects teach us?

A. It should teach us to have a vast Veneration and Respect for these Collects, and to use them with the greatest Reverence and Devotion, they having for so many Ages together ascended up to Heaven, as Incense from

from
pious

Q.

A.

and
know
of Go
Grace

Q.

many
one fin

A.

the A
grow
to wa

Q.

A.

ple be
at the
to ha
and in

Q.

many
long o

A.

brisk
tion
ter fi
that i
upon
lake o

Q.

God,
than

A.

from the Hearts and Mouths of so many pious Saints and Martyrs.

Q. Of what matter do these Collects consist?

A. The matter of them is most excellent and remarkable, they being humble Acknowledgments of the Adorable Perfections of God, and fit Petitions for any Blessing or Grace to our selves or others.

Q. Why are these Collects divided into so many short Prayers, and not rather collected into one single continued Prayer?

A. Because in one long continued Prayer the Attention of the People is more apt to grow weary and languish, and their Thoughts to wander.

Q. How is this prevented by short Collects?

A. By short Collects and Prayers the People being obliged to joyn their hearty *Aments* at the End of every Collect, are more likely to have their Minds and Affections awake, and intent upon what they are about.

Q. Is there any other Advantage in having many short Collects and Prayers, rather than one long continued Prayer?

A. Yes, Besides keeping up our Attention brisk and lively upon the Subject of our Petitions; our Thoughts are also thereby better fixed upon the Object of our Prayers: that is, upon God to whom we pray, and upon Jesus Christ thro' whom, and for whose sake our Prayers are accepted.

Q. Why are our Thoughts better fixed upon God, to whom we pray, in these short Collects, than in one long continued Prayer?

A. Because in these short Collects we are oftener

oftener put in mind of God, every Collect beginning with a Holy Repetition of the Name and Attributes of God.

Q. How are our Thoughts better fixed upon Jesus Christ in these short Collects, than in a long Prayer?

A. By being oftener put in mind of Jesus Christ, in these several Collects, thro' whose Merits our Prayers are accepted, every Collect ending thro' Jesus Christ our Lord, or thro' his Merits or Mediation.

Q. Is there any Difference between the Collect for Peace in the Morning, and that for Peace in the Evening?

A. Yes; in the Morning we pray for outward Peace, and that God would secure us from the Troubles of the World, to which the Engagements of the Day may expose us. In the Evening we pray for inward Peace, and that God would speak Peace and Comfort to our Minds under our solitary Reflections when we take our Rest.

Q. What do we pray for, when we say Lighten our Darkeness, O Lord?

A. We pray that God would lighten the Darkeness of our Understandings, and preserve us from Sin and Error. And that he would enlighten the Darkeness of the Approaching Night, and protect us from all outward Perils and Dangers.

Q. Why in the Prayer for the King or Queen do we use these Words, The only Ruler of Princes.

A. Because Princes are only accountable to God for their Actions.

Q. What

Q. What does this teach us?

A. This teaches us the Necessity of Praying for Kings and Princes; and to admire the Wisdom of our Church in appointing this and other Prayers for the Sovereign of these Kingdoms.

Q. How does this teach us the Necessity of Praying for Kings and Princes?

A. If Kings and Princes be accountable only to God for their Actions; it peculiarly behoves us to pray for them, that God would so direct and guide them who are to rule over us, that their Power may be our Safety, because we are upon no account whatsoever to rebel against them.

Q. What are our appointed Weapons against evil Princes?

A. Our Prayers and Tears.

Q. Why is the Prayer for the Clergy placed next after that for the Queen, and Royal Family?

A. Because next to the Queen and Royal Family, the Clergy are the most considerable Members of the Catholick Church.

Q. Why does this Prayer for the Clergy begin in these Words, Almighty God, who alone workest great Marvels?

A. Because to make a Church, to gather it from among Infidels and Heathens, to bestow miraculous Gifts in it, and protect it from all its Enemies, is as marvellous an Act and as great a Miracle as God can do.

Q. Why in the next Prayer, called the Prayer of St. Chrysostom, is this Expression used, as is most expedient for us?

A. For

A. For fear we should have ignorantly asked any thing unfit, therefore we submit to God so to fulfill our Petitions as he in his infinite Wisdom sees fittest and most expedient for us.

Q. Why do we conclude the publick Prayers with the Blessing?

A. Because it was ever the Custom both in the Jewish and Christian Church, to dismiss the People with a Blessing.

Q. By whom is the Blessing pronounced?

A. Always by the Priest standing, unless the Bishop be present.

Q. Why is the Blessing always pronounced by the Priest or Bishop?

A. Because it is a Divine Act of Authority committed to the sacred Order of the Ministry.

Q. Why if the Bishop be present is he to give the Blessing rather than the Priest?

A. For the Honour of the Bishop's Authority, which is greater than the Priest's. And the Author to the Hebrews tells us (Heb. 7. 7.) the Less is blessed of the Greater.

Q. What does the Blessing in our Daily Morning and Evening Service contain?

A. It contains the whole Order of our Salvation; Grace and Pardon by Jesus Christ for our Justification; outward Blessings from the Love of God for our Consolation; and inward Graces by the Fellowship of the Holy Ghost for our Sanctification.

Q. What should this teach us?

A. This should teach us to have such a Respect for the Blessing, as not to dare to

go

go out
has pro

Q. In
ceive, th

A. W

Q. W

at the

A. Y

nister j

was w

down yo

kneelee

receive

Q. I

ple to r

A. I

blesse

S

Q. V

cation

Q.

broug

A.

in ti

Wrat

Q.

bund

A.

go out of the Church, till the Minister has pronounced it.

Q. In what Posture ought the People to receive the Blessing?

A. We ought to receive it on our Knees.

Q. Was this Posture of the People's kneeling at the Blessing observed in Antient times?

A. Yes, in the Primitive times the Minister just before the giving of the Blessing was wont to call out to the People, Bow down your selves to the Blessing, at which they kneeled, and bowed down their Heads, and received the Blessing.

Q. Why is this the fittest Posture for the People to receive the Blessing in?

A. Because it is God from Heaven that blesses us by the Mouth of his Minister.

C H A P. II.

S E C T. I. Of the Litany.

Q. What mean you by the Word Litany?

A. An humble and earnest Supplication or Prayer to God.

Q. When were these Litany Forms first brought into the Church?

A. About four hundred Years after Christ, in times of great Calamity to appease the Wrath of God.

Q. Were these Forms no antienter than four hundred Years after Christ?

A. The Learned think it is probable that the

the Practice of *Litanies* is derived from the Apostles, and the Custom of their times.

Q. What Ground is there for this Opinion?

A. The being such Forms in the first Services that are found in the Church.

Q. Why do the People make Responses to every Petition in the Litany?

A. That their Devotion may be inflamed and exercised as well as the Priest's.

Q. Why is the Litany broke into so many short Ejaculations, and not collected into one continued Prayer?

A. That the People's Intention and Devotion may not be dulled and languish, as very likely it would be in a long continued Prayer.

Q. On what Days is the Litany appointed to be read?

A. Sundays, Wednesdays, and Frydays.

Q. Why is it appointed to be read on Sundays?

A. It is read on Sundays, in honour of that Day, it being the chief and most perfect Service.

Q. Why is it ordered to be read on Wednesdays and Frydays?

A. Because they are Days of Publick Assemblies and Abstinence, our Saviour being betrayed on Wednesday, and crucified on Fryday.

Q. What does the Litany contain?

A. It contains an exact Enumeration of all our (either private or common) Wants; and is the most innocent, perfect, and artificial Composure for the raising our Devotion that was ever indited by the Holy Spirit.

Q. What should this teach us? *A.* This

A. lar Re
vice;
Parts
vout

Q.
so exce
tell us

A. Blessed
ject of
Deprec
that i
Churc
Clergy
with
the v
Lord's

Q.
God th
the Son
God, t

A. being
our M
mer P
earnest
that h
mend

Q.
God,

A. Th
as he
as he
tition
gracie

A. This should teach us to have a particular Regard to this Part of our Divine Service; and not to be silent, but perform our Parts in it with an audible Voice and a devout Attention.

Q. Since you say no Church in the World has so excellent and complete a Form as our Litany, tell us how many Parts this Litany consists of.

A. It begins with an Invocation to the Blessed Trinity, which is the true and only Object of our Worship. Then it proceeds to Deprecations against all sorts of Evil. After that it goes on with Intercessions for the Church, the Queen, the Royal Family, the Clergy, and for all sorts of Persons. Then with Supplications to the Son of God and the whole Trinity. And so on with the Lord's Prayer and what follows.

Q. Why after so many excellent Petitions to God the Father, do we address our selves to God the Son in these Words, Son of God, O Lamb of God, that takest away the Sins of the World.

A. Having a deep Sense of our Guilt, and being ready to sink at the Apprehension of our Misery and Distress set forth in the former Part of the Litany, we cry out in a most earnest manner to the Son and Lamb of God, that he would have mercy upon us, and recommend our Prayers to the Throne of Grace.

Q. How are these Words, Son and Lamb of God, fitted for this purpose?

A. Therein we beseech him by his Divinity as he is the Son of God, and by his Sufferings as he is the Lamb of God, to accept our Petitions; and as our Mediator to procure a gracious Answer to them.

G

Q. Why

Q. Why are these Versicles added, Lord have mercy upon us ; Christ have mercy upon us ; Lord have mercy upon us ?

A. That we may end our short Petitions as we began them.

Q. How do we by these Versicles end our short Petitions as we began them ?

A. As we began by calling upon the Holy Trinity, so here we close by calling upon the same for that Mercy we have before been begging in so many particulars.

SECT. II. Of the Lord's Prayer in the Litany, and what follows.

Q. Why is the Lord's Prayer again repeated in the Litany ?

A. To show the high Esteem we ought to have for this Prayer, which should accompany every Office of the Liturgy.

Q. Why are these Two Sentences used after the Lord's Prayer ? O Lord deal not with us after our Sins ; neither reward us according to our Iniquities.

A. To put us in mind that those Miseries and Sufferings we have been praying against, are no more than what our Sins do justly deserve.

Q. Why does the Minister immediately after say, Let us Pray ?

A. To rouse up the People's Attention to the following Prayers, which has already been long bent upon what went before ; and to let them know they must joyn with him still.

Q. What

Q. Prayer

A. fities.

Q. End of

of All ing on

A. the P

Prayer

ther I Priest

Q. the D

ther, A.

the v rowfu

Praise would

Q. this A.

A. cious

Assur

Help, the m

Q. and sta

as in A.

humb is in

a For

Q. What do we pray against in the following Prayer?

A. Against Persecution and outward Adversities.

Q. Why do not the People say Amen at the End of this Prayer, but instead thereof make use of Alternate Supplications, the Minister saying one, and the People another?

A. To show that the same Request which the Priest put up alone in the foregoing Prayer, is now continued and put up in another Form by the People joyning with the Priest in short Supplications by turns.

Q. Why do we in this Part of our Service use the Doxology and say, Glory be to the Father, &c. As it was in the Beginning, &c.

A. In Imitation of Holy David, who in the very midst of his Afflictions, and sorrowful Complaints broke out into an Act of Praise, being firmly perswaded, that God would hear him.

Q. How do we in this Doxology imitate this Action of David?

A. We in like manner having such a gracious God to pray unto, do also in pious Assurance that we shall likewise obtain his Help, break forth into an Act of Praise in the midst of our mournful Supplications.

Q. But why do we not rise from our Knees, and stand at the Doxology in this place, as well as in all other places of our Common-Prayer?

A. Because it is here used as a matter of humble Supplication, and not merely (as it is in all the other Places of our Service) as a Form of Praise.

Q. How is it here used as a matter of humble Supplication ?

A. After the Priest and People have in the foregoing Supplications prayed that God would arise, help, and deliver them, as he did their Forefathers, for his Name's sake and Honour, they pray that by such Deliverance All Glory may be given to God the Father, Son, and Holy Ghost ; and that as it was in the Beginning it may be so now, and ever be so World without End.

Q. Why do we in one of the following Petitions call Christ Son of David ?

A. In remembrance that God has fulfilled his Promise to David, that He would set his Son upon His Throne, whose Kingdom should be for ever.

Q. What else does this Expression, Son of David, put us in mind of ?

A. It puts us in mind that Jesus Christ the Son of God became Man, and took upon him our Infirmities, and so knows how to pity us ; therefore in our Necessities we call upon him by this obliging Title, O Son of David have mercy on us.

Q. What is that Prayer designed for, which follows these Alternate Supplications, and which begins, we humbly beseech thee, O Father ?

A. It is a Prayer for sanctifying our Troubles.

Q. But why is this Prayer used, since the various Troubles and Miseries of Mankind are so particularly mentioned in the Litany ?

A. Tho' the People have joyned their several Petitions with the Priest in the Litany,

ny, t
Priest
lect t
them
to G
cept o

Q.
should
same
tany-

A.
to un
the P
for th
to G
by hi

Q.
those

A.
with
dible

Q.
dible

A.
give
fatis
in th

Q.
givin
and j

A.
tion
pray
veno
voti

ny, the Church thinks it proper for the Priest by vertue of his sacred Office to collect the Petitions of the People, and offer them up in the Form of a *Collect*, and so pray to God in their behalf, that he would accept of the People's petitions.

Q. Why is it thought proper, that the Priest should thus Collect-wile offer up to God the same Petitions the People had before put up Li-tany-wile?

A. That thereby the People may be taught to understand and reverence the Office of the Priest, who is to make an Atonement for the People, and to present their Prayers to God, by offering them up in some Form by himself.

Q. What are the People to do at the end of those Prayers the Minister puts up alone?

A. They are to answer *Amen*, not secretly within themselves, but with a loud and audible Voice.

Q. Why not secretly, but with a loud and audible Voice?

A. That they may by an audible Voice give Demonstration of their Attention, and satisfy one another that they secretly joyn in the Prayers of the Saints.

Q. Where is the Advantage of this audibly giving Demonstration of the People's Attention, and joyning in the Prayers?

A. Thereby we inflame one another's Devotion, and do likewise inspirit the Priest to pray yet more fervently, and the Priest's Fervency does still more excite the People's Devotion.

Q. When the Litany is not used, what is appointed to be said instead of it?

A. The Prayer of all Conditions of Men, beginning *O God the Creator and Preserver of all Mankind.*

Q. Why is this Prayer appointed to be used in our Morning and Evening Service?

A. Because it is expressly commanded by **St. Paul**, that Supplications and Prayers be made for all Men, especially for Kings and such as are in Authority; therefore after we have put up a Prayer for the Queen, the Royal Family, the Clergy, and the Parliament, we put up this Prayer for all Sorts and Conditions of Men.

Q. What is appointed to be said after this Prayer for all Conditions of Men?

A. The short Prayer for the Pardon of our Sins, beginning, *O God whose Nature and Property is always to have mercy and to forgive.*

Q. Why is this Prayer ordered to be used in this Place?

A. Because Sin being the Cause of all those Miseries and Troubles we have before been praying God would deliver us and others from, we therefore very properly close our Prayers with a Petition for Pardon of Sin, that the Cause being removed, the Effect may cease.

Q. What is ordered to be used after this Prayer for Pardon?

A. The General Thanksgiving, which begins *Almighty God, Father of all Mercies.*

Q. Why is the Thanksgiving appointed to be used?

A. Be-

A. E
mands
Interce
give Th
nable,
return
ceived
him fo

S E C

Q. W

A. A

Q.

nion To

A. I

led the

Why

Chance

A. I

Primi

of the

from v

cel.

Q.

A. T

Practi

ble in

ders o

them.

A. Because the same Apostle that commands us to make *Prayers, Supplications and Intercessions*, does likewise command us to give *Thanks*. And it is both just and reasonable, and our bounden Duty that we should return our *Thanks* to God for *Mercies* received, as well as put up our *Petitions* to him for *Mercies* wanted.

C H A P. III.

S E C T. I. *Of the Communion Service.*

Q. *Where is the Communion Service appointed to be read?*

A. At the *Communion Table*.

Q. *What Part of the Church is the Communion Table placed in?*

A. In the upper Part of the Church called the *Chancel*.

Why is this Part of the Church called the Chancel?

A. Because this Part of the Church in the *Primitive Age* was separated from the rest of the Church by neat Rails called *Cancelli*, from whence came the English Word *Chancel*.

Q. *What should this teach us?*

A. This should teach us to continue the Practice of railing in the *Communion Table* in our Churches, and to respect the *Orders* of the Church of *England* in appointing them.

Q. *What*

Q. What particular Reason is there to separate the Chancel where the Communion Table is placed with decent Rails ?

A. Because the Chancel in our Christian Churches was always look'd upon as answerable to the Holy of Holies in the Temple; therefore as the Holy of Holies in the Temple was separated from the Sanctuary or Body of the Temple, so is the Chancel for the Communion Table separated from the Body of the Church.

Q. What other Reason is there for separating in this manner that Part of the Church where the Communion Table stands, from the rest of the Church; besides the Decency of it ?

A. Besides the Decency it is fit to separate it for the Conveniency of it.

Q. Wherein is the Conveniency of it ?

A. In its being more convenient for the Communicants to meet together, as one Body, in one Place separated for that purpose, than to be dispersed, some in one Place and some in another in the Body of the Church.

Q. Why is the Communion Table sometimes called the Lord's Table, and sometimes an Altar ?

A. If we consider the Lord's Supper as a Sacrament, which is nothing else, but the outward and visible Distribution of the Bread and Wine to the Receivers, then it is properly called a Table, the use of a Table being to set Food on it.

Q. But why is it sometimes called an Altar ?

A. Because when we consider the Lord's Supper as a Sacrifice we offer up in

Com-

Com
offere
an A
a Sac
Q.
Lord
A.
it bei
and T
Q.
to be
A.
to co
our S
son in
Altar.
Q.
Servic
Altar
A.
Servic
Q.
Servic
which
before
A.
times
Q.
when
A.
Lesso
as Pr
Litan
Servic

Commemoration of that Sacrifice which was offered upon the Cross, it is not improperly an Altar; the Use of an Altar being to lay a Sacrifice on it.

Q. Why do we call the Celebration of the Lord's Supper a Sacrifice?

A. We call it by the Name of a Sacrifice, it being an Oblation of our hearty Prayers and Thanksgivings to God.

Q. Why is the Communion Service appointed to be said at the Altar or Communion Table?

A. Because that is the most proper Place to commemorate the Death and Passion of our Saviour Jesus Christ, and for this Reason it was antiently called the Service of the Altar.

Q. Is there any other Name by which this Service is called, besides the Service of the Altar?

A. Yes, it is sometimes called the second Service.

Q. But is it not improper to call it the second Service when the Morning Prayer and Litany, which are said to be two distinct Services, went before it?

A. No, for this Service is used many times when the Litany is not.

Q. Is it proper to call it the second Service when the Litany is used?

A. Yes, if we take a Service to consist of Lessons, Creeds, and Thanksgivings as well as Prayers and Intercessions; for then the Litany (tho' a distinct) is not a complete Service by itself.

Q. Did

Q. Did our Lord appoint any particular Form of Administration?

A. No, but left it to the Wisdom and Piety of the Church, whose Orders and Appointments we are all bound to obey.

Q. What may we safely affirm of that Form of Administration of the Lord's Supper our Church has particularly appointed?

A. That it is more Primitive in all its Parts, and more suitable for worthy Receiving, than any Form now used in the Christian World.

Q. Wherein does the Suitableness of this Form appear?

A. In the matter of fit Preparation and Devotion which it contains in all the Parts of it.

SECT. II. *Of that Part of the Communion Service appointed to be read on all Sundays and Holydays, when there is no Communion, as well as when there is.*

Q. Why is Part of the Communion Service appointed to be used on Sundays and Holydays, when there is no Communion?

A. To put us in mind that in the Apostles times and the purest Ages of the Church, the Lord's Supper was a constant Part of Publick Worship. And farther to shew us that in these times it is our Churches De-
fire

fire th
fred

Q.
Servic
Table,
union?

A.
crame
and t
vice,
at the

Q.
mind t
these
munio
days a

A.
munio
liarly
nient
be jo
And
table
End o
Sinai,
med.

Q.
Servic
A.
lect,
are ex
sion o

Q.
with t

fire this Holy Sacrament should be administered upon every Sunday and Holyday.

Q. But why is this Part of the Communion Service ordered to be read at the Communion Table, on those Days when there is no Communion?

A. To put us further in mind that the Sacrament ought indeed to be then administered; and this being part of the Sacramental Service, it is therefore most proper to read it at the Communion or Sacramental Table.

Q. Is there nothing (besides putting us in mind that the Sacrament should be administered on those Days) that makes this part of the Communion Service proper to be read on all Sundays and Holydays?

A. Upon Sundays (tho' there be no Communion) that being the Day God has peculiarly set apart for his Worship, it is convenient something more than ordinary should be joyned to the Service of the Church. And the Commandments are peculiarly suitable to that Day, and read at the highest End of the Church, in Imitation of Mount Sinai, from whence they were first proclaimed.

Q. But why is this part of the Communion Service suitable for Holydays?

A. Because on these Days there is a Collect, Epistle and Gospel to be used, which are exactly agreeable to the particular Occasion of these Days.

Q. Why do we begin the Communion Service with the Lord's Prayer?

A. It

A. It is most proper to begin this Service with the *Lord's Prayer*, as it is the Service for the *Lord's Supper*; and this Sacrament and this Prayer had both the same Author.

Q. Why do we after the *Lord's Prayer* put up a Collect for Purity praying to God to cleanse our Hearts by the Inspiration of his Holy Spirit?

A. Because a Prayer for Purity is a fit Introduction to the *Communion Service*, and a proper Preface to the *Ten Commandments*.

Q. How is it a fit Introduction to the *Communion Service*?

A. Because it is fit the Pure Body of Christ should be received into a pure Heart; therefore we here pray to God to cleanse our Hearts by the Inspiration of his Holy Spirit.

Q. How is this Prayer a proper Preface to the *Ten Commandments*?

A. Because as the People in the Nineteenth of *Exodus* were to be purified before the Publication of the *Law*, so should we have clean Hearts before we hear the *Commandments*.

Q. Why are the *Ten Commandments* rehearsed in the *Communion Service*?

A. Because, as we solemnly vowed to keep them in our Baptism, so are we now going to renew that Vow at the *Communion*.

Q. What other Reason is there why these *Commandments* should be rehearsed in this place?

A. That we may thereby discover wherein we have offended God, being obliged to confess to him all our Sins before we receive the Sacrament of Pardon.

Q. Why

Q.
ments
A. T
High
Sinai,
the M
Q.
Minist
A.
theref
Rever
speaki
Q.
ment p
A. I
these
minals
God t
and th
us his
his La
Q.
Queen
A.
Comm
so to
vant,
Q.
after
A.
outwa
proce
in the
Grace
Q.
A.

Q. Why does the Priest rehearse the Commandments standing?

A. To shew his Authority, he standing at the High Altar in Imitation of God upon Mount Sinai, who is now speaking to the People by the Mouth of the Priest.

Q. Why do the People kneel all the time the Minister is rehearsing the Commandments?

A. Because they are the words of God, and therefore must be heard by us with the same Reverence and Humility as if God was now speaking to us from Mount Sinai.

Q. Why do the People after every Commandment put up a short Petition for Mercy and Grace?

A. Because we have all offended against these Commandments; therefore like Criminals upon our Knees we earnestly pray to God to have mercy upon us and pardon us; and that for the time to come he would give us his Grace, and incline our Hearts to keep his Laws.

Q. Why do we put up a Prayer for the Queen immediately after the Commandments?

A. Because she is the Defender of God's Commandments: therefore we pray to God so to dispose her Heart, who is his chief Servant, as she may seek his Honour and Glory.

Q. Why do we repeat the Collect for the Day after the Prayer for the Queen?

A. Because, after we have prayed for the outward Prosperity of God's People, which proceeds from the Queen's Welfare, it is fit in the Collect for the Day to pray for inward Grace, to make us completely happy.

Q. What follows next?

A. The Epistles and Gospels.

H

Q. Why

Q. Why are these Epistles and Gospels appointed to be read before we receive the Communion?

A. In Imitation of the Antient Jews, who read the History of their Deliverance out of *Egypt*, before the Passover. And in Imitation of the Antient Christians, who, we are told, did always read some Portions of the New Testament before they received the Lord's Supper.

Q. How long have the Epistles and Gospels been fixed to those Sundays, on which they are now used?

A. Above Twelve Hundred Years, and they are very proper and seasonable to those Days on which they are appointed.

Q. Why are the People commanded to stand up at the Reading of the Gospel?

A. Because the Gospel is the Word of our Great Master Jesus Christ, and declares something which he spake, or did, or suffered in his own Person; and therefore we stand up at the Gospels, to show our particular Regard to the Son of God, above all other Messengers.

Q. Why are we not equally commanded to stand up at the Reading of the Epistle?

A. Because the Epistles are not the immediate Words of Christ, but of his Servants and Apostles.

Q. Why is the Creed appointed to be said after the Epistle and Gospel?

A. Because Faith cometh by Hearing, therefore we confess with our Mouths in the Creed, what we heard with our Ears in the Gospel.

Q. Why

Q. Why is the Creed said before we receive the Lord's Supper ?

A. To show we are free from Heresy, and in Union with the Catholick Church. And to exercise that Faith, with which we are required to approach the Lord's Table.

Q. Why is the Creed called the Nicene Creed ?

A. Because it was for the most part made at the General Council of Nice.

Q. Does it differ from the Apostles Creed set down in the Morning and Evening Service ?

A. No. It is the same in Substance, only more largely condemns all Heresies than the Apostles Creed does.

Q. What follows the Nicene Creed ?

A. The Sermon ; the Minister coming down from the Altar or Communion Table, and going up into the Pulpit, shall (according to the Appointment of the Church) preach a sound, plain, and practical Sermon.

Q. Is there nothing then done constantly between the Nicene Creed and the Sermon ?

A. Nothing by Appointment, only a Psalm sung by Allowance.

Q. In what Posture should we be at the singing of the Psalm ?

A. It is most consistent to stand when the Psalm is sung.

Q. Why is it most consistent to stand at the singing of the Psalm ?

A. Because the Subject of a Psalm is Praise, and singing it is an Act of Praise, and therefore we should stand up when we joyfully

lift up our Souls in Praises to our God.

Q. What are we to infer from hence ?

A. From hence we are to infer the Indecency of that Practice of sitting upon our Seats, when such pious Words and devout Acts of Praise come forth from our Mouths, as are contained in the Psalms of David.

Q. Is nothing appointed to be said in the Pulpit before Sermon begins ?

A. Nothing but the *Lord's Prayer*, the Petitions being first moved to the People by the Preacher, who is appointed to *bid the Prayers*; that is, to tell the People beforehand what they are to pray for in the *Lord's Prayer*, and then to call upon them to joyn with him in that Prayer.

Q. Why does the Minister put up any Prayer before Sermon ?

A. Because Prayer sanctifies all our Offices.

Q. Why does he use the Lord's Prayer above all others ?

A. Because this is the shortest and most comprehensive Form we can use.

Q. Why is a short Prayer to be used before Sermon rather than a long one ?

A. Because a long Prayer is now needless, having already in the Offices of the Common Prayer prayed for whatsoever we can desire or stand in need of.

Q. What then must we think of that Practice of using a long Prayer in the Pulpit before Sermon ?

A. We must think it highly irregular and uncanonical, so to break in upon the sacred Orders of the Church, which commands no Prayers

Prayer
mon,

Q.
less ?

A.
posing

by rea
such

ster i
Q.

so frui
cal, n

A.
from

mon ;
such i

find n

S E C

Q.
when i

A.
and b

of the
Creed.

Q.
A.

and to

Q.
at the

A.
Deut.

before
he is

Prayers to be used in the Pulpit before Sermon, but the Lord's Prayer.

Q. Is a long Prayer before Sermon only needless?

A. If it be of the Minister's own Composing, it is also fruitless, and to no purpose, by reason the Congregation cannot joyn in such a Prayer, not knowing what the Minister intends to say.

Q. If then a long Prayer in the Pulpit be so fruitless, needless, irregular and uncanonical, what should the People learn from thence?

A. We should learn to take our Minds off from the Vanity of long Prayers before Sermon; and to wish and pray to God that such irregular and unedifying Practices may find no Encouragement in his Church.

SECT. III. Of the Offertory, and what follows.

Q. What is done upon Communion Days when the Sermon is over?

A. The Priest returns to the Lord's Table, and begins the Offertory, saying one or more of those Sentences set down after the Nicene Creed.

Q. Why are those Sentences used at this time?

A. To excite us to exercise our Charity, and to give in our Offerings.

Q. Why do we give our Alms or Offering at the Communion?

A. In Conformity to Moses his Command Deut. 16. 16, Thou shalt not (says he) appear before the Lord empty, every Man shall give as he is able.

Q. But does not this make our Offerings a Jewish Rite rather than a Gospel Duty?

A. No, Because there is the same reason for our Offerings under the Gospel as there was under the Law. Besides, our Saviour himself (John 13. 29.) gave his Alms at the Passover; and supposes (Matth. 5. 23.) we will never come to the Altar without a Gift.

Q. Why are our Offerings more than ordinarily required at the Holy Communion?

A. If the Jews were not to appear before the Lord empty at the Passover, which was observed in Remembrance of a Temporal Deliverance only, it much more becomes us Christians not to be empty handed when we receive Pardon and Eternal Salvation in the Lord's Supper.

Q. Are all the Communicants obliged to give in their Offerings at the Holy Communion?

A. Only such as have wherewith to give, and they are required to give no further than they are able.

Q. What does God accept of instead of an Offering from such as are not able to give Money?

A. A willing Mind, charitable Wishes, and hearty Prayers.

Q. What follows the Offertory in the Communion Service?

A. The Prayer for the Church Militant.

Q. Why do we use this Prayer in this place?

A. Because this is a Prayer of Charity, wherein we pray for all sorts of Christians, which part of Christian Charity is required in all Communicants.

Q. What

Q. What besides makes this Prayer suitable at this time ?

A. Our praying to God therein to accept our Alms and Oblations.

Q. Is there any Difference between Alms and Oblations in this Prayer ?

A. Yes ; Alms in this Prayer relate to the Money just collected for the Poor. Oblations relate to the Bread and Wine, which as soon as placed upon the Table, are then offered to God, and set apart to a sacred Use.

Q. What follows the Prayer for Christ's Church Militant ?

A. An Exhortation to be said by the Priest, beginning, Dearly Beloved in the Lord, you that mind to come to the Holy Communion &c.

Q. What is the Design of this Exhortation ?

A. It is to rectify the Dispositions of the Communicants, and put their Minds into a fit frame for the Celebration of the Lord's Supper.

Q. What follows the Exhortation ?

A. Next follows the Invitation, which the Priest says to them that come to the Holy Communion, beginning thus, you that do truly and earnestly repent you of your Sins, &c.

Q. What is the Design of this Invitation ?

A. The Guests being prepared, the Priest herein invites them to draw near with Faith; and that they may receive with Comfort, he repeats to them those Graces with which they ought to come; and calls upon them to make their humble Confession upon their Knees.

Q. What are those Graces the Guests are in this Invitation required to bring with them ?

A. Faith,

A. Faith, and Repentance, Charity, and pious Resolutions.

Q. When the Priest has invited the Guests, what are the People to do ?

A. They are to fall down upon their Knees with the Minister, and devoutly and with an Audible Voice say with him the following Confession.

Q. Why is this Confession to be put up here by the Minister and the People ?

A. Because it is fit before we receive the Sacrament, to make a sorrowful Confession of our Sins, which were the Occasion of Christ's Sufferings, in Remembrance of which we are now met at his Holy Table.

Q. What is to be done after the Confession is made ?

A. The Priest shall stand up, and turning to the People pronounce the following Absolution.

Q. Why does the Priest here pronounce this Absolution ?

A. That the People's Guilt may not too much terrify and discompose them in the receiving the Lord's Supper.

Q. How should the People receive this Absolution ?

A. With Faith and Gratitude, as coming from a Person whom Christ has commissioned to absolve.

Q. What follows the Absolution ?

A. The Priest goes on to comfort the People with some choice Sentences taken out of Holy Scripture.

Q. How do those Sentences minister Comfort to the People ?

A. By

A.
Doubt
poor
Q.
of Sc
A.
Wor
swer
Q.
lift
A.
thou
to w
ing,
Q.
give
answ
A.
Tha
fort
Prie
and
Q.
give
A.
and
For
our
Ang
and
bear
Q.
ump
A.
the
blies

A. By confirming the Faith, removing the Doubts and Fears, and reviving the Hopes of poor Penitents.

Q. What follows these comfortable Sentences of Scripture?

A. The Priest calls to the People in these Words, *lift up your Hearts*, and the People answer, *we lift them up unto the Lord.*

Q. Why does the Priest call to the People to lift up their Hearts?

A. To take off their Minds from all worldly thoughts, and fix them up the Mystery in hand, to which the pious People readily agree, saying, *we lift them up unto the Lord.*

Q. Why does the Priest go on saying, let us give thanks unto the Lord; and the People answer, it is meet and right so to do?

A. The Sacrament is a Feast of Joy and Thanksgiving, upon the account of the Comforts we are going to receive, therefore the Priest calls out to the People to give thanks, and the People confess it is their Duty so to do.

Q. When the People are thus devoutly agreed to give thanks unto the Lord, what is done next?

A. Then the Priest turns to the Lord's Table and joins with the People in a very excellent Form beginning. *It is very meet, right, and our bounden Duty*, and ending, *therefore with Angels, and Archangels*, at which thrice Holy and Triumphant Song the People strike in and bear their Parts.

Q. Why do we mention the Angels in this Triumphant Hymn?

A. Because the Christian Church believed the Angels were present in Christian Assemblies.

Q. Is

Q. Is that a sufficient Reason why Angels are mentioned in this Hymn?

A. Yes, for if they be present in our Assemblies, it is fit the Communicants should joyn with them in this Heavenly Hymn over the Memorial of their Redemption.

Q. What is the design of those Prefaces appointed to be said in this Place of the Communion Service upon the Festivals there mentioned?

A. To express the particular Reasons of our Thanksgivings upon those especial Festivals.

Q. Why are these Prefaces appointed to be continued for several days together?

A. Because the Subject matter of them being of so high a Nature as most nearly to concern our Salvation, one Day is thought too little to meditate upon them, and praise God (as we ought) for them.

Q. What other Reason may there be, why these Prefaces on the high Festivals are appointed to be continued for several Days?

A. In Conformity to the Example God Almighty set us, commanding his People the Jews to keep their Great Feasts, some of them seven Days, and one, namely, the Feast of Tabernacles eight Days.

Q. Because God commanded the Jews to keep their Feasts several Days together, is that a Reason we Christians should keep ours in that manner too?

A. Yes undoubtedly; for if the Jews were to keep their Feasts so long by a daily Burnt Offering, which were but as Types and Shadows of the Christians Great Feasts; much more ought we Christians to offer up to God

as

as lon
Great
their
• Q.
Joy a
Lord
Words
thy H
Righ
A.
going
ches
pered
our c
Q.
used?
A.
himf
nance
his
Worl
crati
Q.
and h
A.
Relig
out c
sonal
that
the
solen
Q.
prope
A.
Insti

as long, daily, hearty Thanksgivings, at our Greater Feasts which are the Substance of their Shadows.

Q. Why does the Priest in the Height of our Joy and Thanksgiving kneel down and address the Lord in the name of all the Communicants in these Words. We do not presume to come to this thy Holy Table, O Lord, trusting in our own Righteousness?

A. Because when we are upon the Point of going to make our most immediate Approaches to God, it is fit our Joy should be tempered with Humility, and we should excuse our own Unworthiness to come to his Table.

Q. Why is the Prayer of Consecration next used?

A. In Imitation of our Blessed Saviour, who himself when he instituted this sacred Ordinance did use a Form of Blessing it; and of his Apostles, and all the Churches in the World who have ever used a Form of Consecration.

Q. Why is it reasonable to consecrate the Bread and Wine in the Lord's Supper?

A. It is looked upon to be a Part of natural Religion not to eat our Common Bread without craving a Blessing on it: much more reasonable is it then, before we eat and drink that Bread and Wine, which do show forth the Lord's Death, to consecrate them by a solemn Prayer.

Q. What are the Words in this Prayer that properly make the Consecration?

A. They are the very Words of our Saviour's Institution pronounced by a Lawful Priest.

Q. Why

Q. Why do the People answer Amen at the End of the Consecration?

A. To show that they do believe the Elements by the Priest's Consecration are really become what Christ made and intended them to be, and that the Merits of his Sacrifice are annexed to them.

Q. What follows the Prayer of Consecration?

A. The Minister first receives the Communion in both kinds himself; then delivers it to the People into their Hands all meekly kneeling.

Q. Why is the Bread to be delivered into the People's Hands according to the Direction of the Rubrick in this Place?

A. Because the Bread being now consecrated, and set apart for the most sacred use, we are to be careful so to receive it as not to lose a Part of it, and therefore it is more convenient to deliver it into the Hands, rather than it should be received by the Fingers.

Q. Why are the People to receive the Elements of Bread and Wine kneeling?

A. To express their Humility, and the Sense they have of their own Unworthiness.

Q. But is not this kneeling before the Altar with the consecrated Elements upon it Idolatry?

A. No more Idolatry than to kneel before the Desk with the Bible upon it; or before a Table in our Closets with a Book of Prayers in our Hands.

Q. Why do some then scruple at kneeling at the Holy Communion?

A. It is through an unjustifiable Fear, and for want of a true Sense of the Meaning and Decency

Dec
the

Q
of W
be de

A.
Dire

Q
A.

ceivi
Jes

Q
A.

Bloo
Souls

Q
A.

is giv
that

him u

Q
Ame

Words
which

Lord
serve

Q
End o

Faith
Body

Q
A.

ble, a
it wh

cover
he say

it afte

Decency of that Posture, when they approach the Presence of God.

Q. Of how many Particulars does that Form of Words consist, which the Minister uses when he delivers the Bread and Wine to the People?

A. They consist of Instruction, Prayer, and Direction.

Q. What do they instruct us in?

A. They instruct us what it is we are receiving, namely, the Body and Blood of our Lord Jesus Christ.

Q. What does the Minister therein pray for?

A. He prays that the receiving the Body and Blood of Christ may preserve our Bodies and Souls unto Everlasting Life.

Q. What does he therein direct us to do?

A. He directs us to take, eat, and drink what is given us in Remembrance that Christ died, and that his Blood was shed for us, and to feed on him with our Hearts by Faith with Thanksgivings.

Q. Why do the Communicants usually answer, Amen, as soon as the Minister has said these Words? The Body of our Lord Jesus Christ which was given for thee, and the Blood of our Lord Jesus Christ which was shed for thee, preserve thy Body and Soul unto Everlasting Life?

Q. The Communicants answer Amen at the End of these Words to profess thereby their Faith of the misterious Presence of Christ's Body and Blood in the Sacrament;

Q. What is done when all have received?

A. The Minister returns to the Lord's Table, and after he has reverently placed upon it what remains of the consecrated Elements covering the same with a fair linnen Cloth, he says the Lord's Prayer, the People repeating it after him.

Q. Why is the Lord's Prayer used after all have received?

A. Because nothing can be more fit and convenient after we have received those Heavenly Misteries wherein Christ imparts himself into our Hearts, than to make use of his own Words in the Prayer which he composed and taught us.

Q. Why are the People commanded to repeat every Petition of it after the Minister at this time?

A. To approve themselves united as Brethren by offering up the same Prayer with all our Hearts and Tongues, in which we profess our selves Sons of the same Father.

Q. What is the Design of the two Prayers that follow the Lord's Prayer?

A. The former consists chiefly of Vows and is most reasonable at this time when we should solemnly vow our selves to be Gods Servants, and give up and sacrifice our selves to him, since Christ in this Sacrament has given and sacrificed himself for us.

Q. What is the design of the next Prayer?

A. That consists of Praises and Thanksgivings to God for the Blessing received from the Communion; and of an Humble Petition for Grace to persevere in good Works.

Q. Why is a Hymn appointed to be said or sung at the conclusion of this Service?

A. Because a Hymn of Thanksgiving and Joy can never be more seasonable and necessary than after we have received the Cup of Salvation.

Q. But why is this Angelical Hymn appointed for this purpose?

A. Because it is most proper to welcome
our

our Saviour into our Hearts in the Sacrament, by the same Hymn with which the Angels welcomed him into the World.

Q. What follows the Hymn ?

A. After the Hymn the Priest (or Bishop if he be present) dismisses the Communicants with the Blessing.

Q. Why does the Priest or Bishop dismiss the Communicants with the Blessing ?

A. In Imitation of our Blessed Saviour, who took his leave of his Disciples with a Blessing; and the Blessing he left them was his PEACE. The Peace of God which passeth all understanding.

Q. Whence did the Church receive this Form of Blessing here pronounced by the Priest ?

A. The Church received it from St. Paul Phil. 4. 7. And the Peace of God (says the Apostle) which passeth all understanding, shall keep your Hearts and Minds through Jesus Christ.

SECT. IV. *Of the Rubricks after the Communion ; and some other Particulars.*

Q. If any of the Bread and Wine remain after all have received, what must be done with it ?

A. That which is unconsecrated the Curate shall have to his own Use. But the consecrated shall be reverently eaten and drank by the Priest (after the Blessing is over) and such of the Communicants as he shall think fit to call to him.

Q. What are the People to learn from thence ?

A. Not indecently to thrust themselves forward and think much if they have none, but reverently to wait till the Priest shall think convenient to call them.

Q. Why shall the Remainder of the Consecrated Bread

Bread and Wine be eaten by the Communicants ?

A. To testify their mutual Union and Fellowship with one another ; and because they have the greatest right to the Consecrated Elements, for *that which is holy must not be cast unto Dogs.*

Q. What must be done with the Money given at the Offertory in the Holy Sacrament ?

A. It shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit.

Q. What do you call charitable uses ?

A. By charitable Uses is meant giving to the sick and needy to relieve their Temporal Wants.

Q. What do you mean by pious uses ?

A. By pious Uses is meant laying it out to the ADORNING of the Communion Table or any Part of the Church or Chancel.

Q. Is there no other pious and charitable use but these ?

A. Yes, it is both a Pious and Charitable Use to lay out the Money given at the Sacrament so as it may contribute to the Spiritual Necessities of the Soul.

Q. How may it be laid out in that pious and charitable manner ?

A. By purchasing such good Books as are useful for the instructing of the poor and ignorant.

Q. Why is this Sacrament called the Lord's Supper ?

A. Because it was instituted by our Lord in the Night a little before he suffered.

Q. Why did our Lord institute it in the Night ?

A. Because it was to succeed in the place of the

the Passover, which according to Custom was eaten at Night.

Q. Why does our Church celebrate it in the Morning or at Noon?

A. Because this is most agreeable to the Passover in the place of which it was to succeed; and also to the Design of the Lord's Supper.

Q. How is our receiving about Noon time more agreeable to the Passover, and the Design of the Lord's Supper.

A. In this Sacrament we do not remember the Supper of the Lord, but his Sacrifice upon the Cross: therefore as the Jews ate the Passover at Even, because they came out of Egypt at that time; so should we receive the Lord's Supper in the Morning or about Noon, because it was between Nine and Twelve a Clock our Saviour suffered upon the Cross and died about three.

Q. But is it not improper to call it the Lord's Supper, seeing it is administered in the Morning or about Noon?

A. No, It is not improper to call it the Lord's Supper, tho' we are not obliged to receive it in the Even or at Supper time, since the same Essential Things with the End and design of them is still preserved and remembered.

Q. Why is it also called the Sacrament?

A. This Word *Sacrament* is taken from the Oaths the Roman Soldiers took of Truth and Fidelity; therefore we call the Lord's Supper a *Sacrament*, because we therein vow and swear Allegiance and Fidelity to our Lord and Master Jesus Christ.

Q. Why is it likewise called the Communion?

A. Because thereby we unite in a Bond of mutual Love and Charity, partake of the same Bread, are Fellow Members of the mystical Body of Christ, and have Communion with Christ our Head, and do all enjoy the same Benefits of his Death and Sufferings.

Q. *Why is it sometimes called the Eucharist?*

A. The Word *Eucharist* implies an Act of Thanksgiving. The Sacrament being a *Thankful Remembrance* of Christ's Death it is therefore sometimes called the *Eucharist*.

Q. *How often ought we to receive the Sacrament?*

A. From the Institution of it, it appears our Saviour designed it should be a constant Part of Publick Worship.

Q. *How does it appear from the Institution of this Sacrament that our Saviour designed it for a constant Part of Publick Worship?*

A. This Sacrament was instituted as a peculiar Rite of Christian Worship, whereby Christians should most piously and thankfully remember the Death and Passion of their Crucified Saviour.

Q. *How does this show our Saviour designed it for a constant Part of Publick Worship?*

A. Hence it appears to be the most Principal and only Christian Part of Publick Worship, and therefore undoubtedly was designed and required to be repeated as often as Christians meet to worship their God and Saviour.

Q. *Is it not enough to pray to God in Christ's Name, and to praise him for the Manifestation of his Goodness in the Great Work of our Redemption without using these visible Signs of Bread and Wine in the Lord's Supper?*

A. No, by reason Christian Worship is lame
and

and i
Holy

Q.
is lan
the L

A.
perfe

our n
this S

Q.
this S
pleat

A.
much
instit

had
been

Q.
Desig
the L

Servi
A.

it hi
to be

The
it in

as of
we sh

Q.
quen

they
A.

set r
mun

Q.
set ti

and imperfect without the Addition of the Holy Sacrament of the Lord's Supper.

Q. How does it appear that Christian Worship is lame and Imperfect without the Sacrament of the Lord's Supper?

A. If Christian Worship was compleat and perfect without the Lord's Supper, our Saviour most certainly would not have instituted this Sacrament.

Q. Why would not our Saviour have instituted this Sacrament if Christian Worship had been compleat without it?

A. Because it would have derogated very much from the Wisdom of our Saviour to institute a needles thing, and this Sacrament had been needles if Christian Worship had been perfect and compleat without it.

Q. Is there any thing else (besides our Saviour's Design in the Institution) that makes it probable the Lord's Supper should be a constant Part of divine Service as often as we publickly worship God?

A. Yes the Words of the Institution make it highly probable that the Lord's Supper was to be a constant Part of Christian Worship. The Words are these, do this as oft as ye drink it in Remembrance of me; And St. Paul tells us, as often as we eat this Bread, and drink this Cup, we shew forth the Lord's Death till he come.

Q. These Words as oft do certainly imply frequent Communion, but how does it appear that they imply constant Communion?

A. From our Saviour's not appointing any set times at all in which we ought to communicate.

Q. How does our Saviour's not appointing any set times in which we should communicate, make it

it likely he designed the Sacrament of the Lord's Supper to be a constant Part of God's Worship.

A. If our Saviour had intended we should have received this Sacrament only at some particular set times, and on some solemn occasions, doubtless he would have mentioned those times. Therefore having mentioned and appointed no time, we must conclude that he intended the Sacrament should be constantly received as often as Christians met to worship their God and Saviour.

Q. Is there any thing further that makes it probable it was our Saviour's Design this Sacrament should be a constant and inseparable Part of Publick Worship?

A. Yes, the Practice of the Apostles who best understood our Saviour and knew his Mind, makes it not only probable, but perhaps evidently certain that he designed the Sacrament to be a constant Part of his Christian Worship.

Q. How does this appear from the Practice of the Apostles?

A. It appears from their Practice, because they never met together for Religious Worship, but this Holy Feast was always the Principal Part of it, which they received (sometimes often) at least upon every Sunday.

Q. Where do you find the Apostles received the Lord's Supper at least every Sunday?

A. In Acts 20. 7. Upon the first Day when the Disciples come together to break Bread, Paul preached to them.

Q. What does this Text teach us?

A. It teaches us that the Disciples and Primitive Christians, even then used to assemble together

together
Day of
great
Celebr
by Bre

Q.
files for

A.
concern
given
of Gal
Week,
God be
when

Q.
in the
for the
Sunda
Lord's

A.
Lord's
ded in
ting to
was in

Q.
to the

A.
the C
ving
to Ch
the W
of the
may b
for a

Q.
A.

together for Publick Worship upon the first Day of the Week as we now do; and that the great and constant Office of this Day was the Celebration of the Lord's Supper expressed by *Breaking of Bread*.

Q. Was there any Order given out by the Apostles for the People to receive the Sacrament weekly?

A. Yes, as appears from 1 Cor. 16. 1. 2. Now concerning the Collection of the Saints as I have given order (says the Apostle) to the Churches of Galatia, so do ye, upon every first Day of the Week, let every one of you lay by him in store as God has prospered him, that there be no gathering when I come.

Q. How does it appear from these words, that in the Apostles time there was an Apostolical Order for the People to receive the Lord's Supper every Sunday, seeing there is no mention made of the Lord's Supper in this Text?

A. Tho' there be no express mention of the Lord's Supper, yet the Lord's Supper is included in these Words, as appears by their relating to the Offertory, which in the Apostles Days was inseparably annexed to the Lord's Supper.

Q. How does it appear that these words relate to the Offertory?

A. The Apostle in these words commands the Corinthians to remember the poor believing Jews, by setting aside something to carry to Church with them upon every first Day of the Week for an Offering towards the Relief of those poor Saints; that when he comes it may be in a Readiness, and may be no occasion for a Gathering.

Q. What are we to infer from hence?

A. That seeing there was an Offertory upon Sundays

Sundays in the Apostles, there was also a Communion?

Q. Why should we think that because there was an Offertory, there was also a Communion?

A. Because the Offertory in those antient times was inseparably annexed to the Communion, as appears from our Saviour's supposing that they would never come to the Altar without a Gift.

Q. What are we to conclude from this Primitive Practice of receiving the Lord's Supper every Sunday or first Day of the Week?

A. From thence we are to conclude, that it is our Duty to receive the Sacrament frequently, and to omit no opportunity that is offered us. And that if it was administred every Sunday in the Parish where we live, it would be a Sin wilfully to absent from it on those Days.

Q. Was it ever so often administred in our Churches?

A. I believe it was formerly, before the Corruptions of Popery crept into it; and is so still in Cathedrals and Collegiate Churches and Colleges, and some Parish Church in Cities and larger Towns.

Q. Is not our Church content with less frequent Communion than one every Week?

A. No, she expects we should frequently receive it, and wishes we would do it every Sunday.

Q. How does it appear that our Church wishes we would receive the Sacrament every Sunday?

A. From her appointing Part of the Communion Service to be read at the Communion Table every Sunday, to signifie to us thereby that the Lord's Supper ought to be a constant Part of our Worship.

Q. 1

Q. If

quent Co

comes it

the Comm

ner to

three tin

A. T

by the

that ha

cerning

Q. W

Opinion

A. T

greater

and bel

lebrate

frequer

they w

once o

only in

Q.

making

enjoy

least t

A.

not an

Refor

comm

to g

and t

done

by D

once

Week

does

Q.

requi

Q. If our Church be not content with less frequent Communion than one every Sunday, how comes it about that in one of her Rubricks after the Communion Service, she requires every Parishioner to communicate (mentioning no more than) three times a year?

A. This Rubrick or Order was occasioned by the corrupt and superstitious Opinions that had seized the People at that time concerning this Sacrament.

Q. What were those corrupt and superstitious Opinions of the People at that time?

A. They had been taught to believe it was greater Devotion in the People to stand by and behold and assist the Priest, while he celebrated *Mass* as they called it, than if they frequently communicated themselves; hence they were accustomed to receive not above once or twice a Year at the most, and then only in one kind.

Q. How did this corrupt Practice occasion the making of that Rubrick wherein our Church enjoyns, that the Parishioners should receive at least three times a Year?

A. It was thought to be too great (if not an impracticable) Change towards the Reformation of this corrupt Practice from communicating but once or twice a Year to go to communicating once a Week; and therefore our Church commands it to be done at least three times a Year, hoping by Degrees the People would come on to once a Month, and so in time to once a Week as she had formerly appointed, and does indeed still require, where it is practicable.

Q. Where does it appear that she does still require it, where it is practicable? A. From

Q. 1

A. From the fourth Rubrick set down at the End of the Communion Service. There it is commanded that in Cathedrals and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable Cause to the contrary.

Q. What are we to learn from this Rubrick?

A. That our Church requires the Sacrament of the Lord's Supper to be administred at least every Sunday in those places, where it is practicable.

Q. But does she suppose it practicable in the smallest Parishes, wherein perhaps there are not above 20 grown up Persons that are capable to receive it?

A. As to such small Parishes as those, Our Church in the second and third Rubricks after the Communion Service, leaves it to the Direction of the Priest to have a Communion, if there be but four or three at least to communicate with him.

Q. What do we learn from these two Rubricks?

A. From these Rubricks we learn that it is our Churches desire that if there be but three in a Parish to communicate with the Minister, the Sacrament should be weekly administred by him.

Q. What are we at last to conclude from all these Rubricks of our Church we have now been mentioning?

A. From them we are to conclude that our Church is not content with the People's Communicating but three times a year, but that (where it is practicable) they ought to communicate for the most Part every Sunday. And that in no Place should they willfully omit any one opportunity of doing it.



vn at
There
egiate
Priests
minu-
st, ex-
trary.
rick?
ament
t least
it is

smal-
above
re it?
those,
bricks
to the
union,
mani-

ricks?
t it is
ree in
ifter,
istred

ll these
men-

it our
Com-
that
minu-
And
omit